QUESTIONS

ON

E GOSPELS.

TENTH EDITION.

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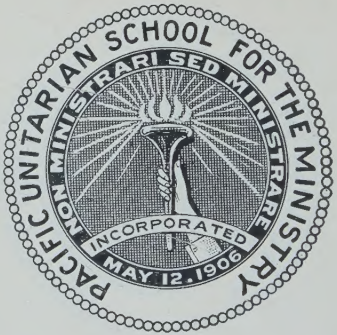
26, Chauncy Street.
1869.



BERKELEY, CALIFORNIA

QUESTIONS

ON

THE GOSPELS.

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PREFACE.

THE need having long been felt, by many teachers, of a manual upon the Gospels, more full and copious than any now in use, the following Questions have been prepared, with the hope that they may prove useful in our Sabbath schools, and may aid fellow-teachers in the fuller and more successful prosecution of their holy work.

The chronological arrangement of the subjects will be found to be that adopted in Carpenter's Harmony, as giving the clearest and most satisfying view of the life and ministry of Christ. The endeavor has been to connect the life and miracles of Christ with his teachings, doctrines, and parables, so as to impart a more distinct idea of the facts of the Gospels, as connected with their direct, spiritual lessons, — the one casting ever a fuller and clearer light upon the other.

Many of the questions refer to the Old Testament, as affording added evidence of the truth of the Christian records, and as illustrating more fully the history, manners, and customs of the Jewish nation. By thus connecting the two revelations, we gain a new conviction of the Divine power and love, manifested in earlier times through patriarchs and prophets, and confirmed to us through the life, teachings, and death of Jesus Christ.

And while there exists among the young a growing deficiency of any accurate knowledge of the Old Testament, with its rich treasures of history, poetry, and spiritual truth, it is

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hoped that these few questions may tend to awaken some desire for investigation, so that the study of the Old and of the New Testament may not remain so entirely distinct as is now too often the case.

The division into Lessons has been made with reference to the subjects, rather than to the proper length for a lesson, as this must always depend upon the capacity and advancement of the pupil, and the time which can be devoted by the teacher to a full exposition; for the usefulness of this, as of every such work, must depend upon the fidelity of the teacher.

The references in the notes have been confined to such books * as are generally within the reach of all teachers; and the more thoroughly the teacher is prepared, by previous study and examination, to meet his class, the deeper will be the interest manifested by his pupils, since no book of questions or commentary can ever take the place of the full, simple explanations, and free, practical applications, that can be made by the individual teacher.

Let him go to his pupils in the spirit of earnest faith and devout prayer, having made a thorough preparation for the duties of the hour, looking to the Spirit for guidance, help, and direction, and his teachings, however humble, will never be wholly in vain. The word of promise stands sure and for ever, "In due season ye shall reap, if ye faint not."

PORTSMOUTH, N. H., October, 1855.

* Reference has been frequently made in the following pages to Robinson's Calmet. Another most valuable work, of a similar character, — perhaps more accessible to some, — is Kitto's "Cyclopædia of Biblical Literature."

The teacher is also referred to Neander's "Life of Christ."

QUESTIONS.

INTRODUCTORY LESSON.

PART I.

1. WHAT is the meaning of the word *Bible?*

It literally means *book.* It is called *holy* because it is the book which teaches us of God, and should therefore always be read and studied with seriousness and reverence.

2. Into what two principal parts is the Bible divided?

Into the Old and New Testaments.

3. Why are they so called?

The word *Testament* means covenant, or agreement; and the New Testament contains the covenant made with mankind by God, through his Son Jesus Christ, and designed to supersede the earlier and partial covenant with the Jews, contained in the Old Testament.

4. What are the principal divisions of the New Testament?

The four Gospels, written by Matthew, Mark, Luke, and John; the Acts of the Apostles, the Epistles, and the book of the Revelation

5. What is the meaning of the word *Gospel?*

Good news.

6. Why, then, are these books so called?

Because each of them contains a message of good news, or glad tidings; being a record of the divine revelation of truth, which God made to the world through the life and teachings of Jesus Christ.

7. What are the writers of these Gospels sometimes called?

Evangelists.

8. Why are they so called?

The word *Evangel* means gospel; and they were emphatically the bearers of good news, or glad tidings.

9. What is the meaning of the word *apostle?*

A messenger, or person sent forth.

10. What is the fifth book of the New Testament called the "Acts of the Apostles"?

Because it contains an account of the lives and teachings of the apostles, appointed by our Saviour to preach and spread abroad his gospel.

11. By whom was this book written?

By Luke, the author of the third Gospel. Compare Luke i. 3, and Acts i. 1.

12. What is the meaning of an *epistle?*

A letter.

13. By whom were the Epistles written?

Several of them were written by Paul; others by Peter, John, and James, the early disciples of Jesus.

14. What is the meaning of the word *disciple?*

A learner or scholar.

15. What, then, do we mean, when we speak of the "Epistle to the Romans"?

The letter which Paul wrote from Corinth to the Christian church established at Rome. See Rom. i. 1, 7.

16. What do we mean by the "Epistle to the Ephesians"?

The letter which Paul wrote, when a prisoner in Rome, to the church at Ephesus. See Eph. i. 1.

17. By whom was the book of the Revelation written.

It is generally supposed to have been written by the Apostle John, during his exile in the island of Patmos, when the Christian Church suffered persecution under the Roman Emperor Domitian, in the year 95.

18. What do you mean by the *Christian era?*

The year of the birth of Christ.

19. At what period were the Gospels written?

Between the years 40 and 98.

20. Which bears the earliest date?

That of Matthew; while the Gospel of John was evidently written after the other three.

21. In what language were they written?

Mark, Luke, and John wrote theirs in Greek; while Matthew probably wrote his in a dialect of the Hebrew, called Syro-Chaldaic.

22. Where and when were they translated into English, as we now have them?

In England, about the year 1611, during the reign of James I.

23. Was this the first English translation of the Bible ever made?

There had been several previous translations, the first of which was made by Wickliffe about the year 1380.

24. Were the sacred books originally divided into chapters and verses?

They were not, but were written as connected compositions, like other books.

25. When was this division made?

The division into chapters was made about the thirteenth century, while that into verses was not made until the year 1551.

26. Are all the acts and teachings of our Saviour recorded by each of the Evangelists?

They are not. While many of the events in the life of Jesus and some of his discourses are narrated by all, other incidents and conversations are recorded only by one or two of the Evangelists.

27. How can we account for this fact?

Because each wrote particularly of those events which he had personally witnessed, and recorded those teachings of Jesus to which he himself had listened, or which were repeated to him by trustworthy friends. And, as neither of the Evangelists was with him during each day of his public ministry, of course their accounts somewhat vary; Matthew and John having been with him the greater part of the time, while Mark and Luke were probably often among his followers, and were intimately acquainted with those who were his apostles, and almost constant companions.*

28. Do these writers always record events just in the order in which they happened?

They do not.

29. How, then, can we obtain a connected account of the life and teachings of Jesus?

By comparing these four records together, we can obtain a clear and complete view of the whole period of his public ministry.

30. How long did this public ministry last?

About one year and three months.

31. Where are the four Evangelists supposed to have written their Gospels?

* See Miles's "Gospel Narratives," chap. iii.

Matthew in Judea, Mark in Rome, Luke in Greece, and John at Ephesus in Asia Minor.

32. Who was Matthew?

Matthew, or Levi, was probably a native of Galilee. He was called by our Lord to be one of his apostles, as he sat at the receipt of custom in Capernaum, in the discharge of his duties as publican, or tax-gatherer. He immediately left all, and followed Jesus. Comparatively little is recorded of him in the New Testament.

33. Who was Mark?

Mark, or John Mark, or Marcus, as his name is sometimes written, was a native of Jerusalem, a companion and friend of Peter, Paul, and Barnabas, the disciples of Jesus. In the latter part of his life he went to Rome, where Peter then was, and composed his Gospel under the sanction and with the aid of this apostle, about the year 65. See Acts xii. 12, 25; xiii. 5, 13. 1 Pet. v. 13. Col. iv. 10. 2 Tim. iv. 11.

34. Who was Luke?

He was a physician, a fellow-laborer with Paul, and a friend of the other disciples. He is supposed to have been a native of Antioch in Syria. Col. iv. 14. 2 Tim. iv. 11. Philem. 24.

35. Who was John?

He was the son of Zebedee and Salome. His occupation was that of a fisherman on the Sea of Galilee. He was the youngest of the twelve apostles, and is called "the beloved disciple" of Jesus. See Mark i. 19, 20. Matt. iv. 21. John xiii. 23; xix. 26.

PART II.

1. Were the Jews a free nation at the time of the birth of Christ?

They were not, but were under the dominion of the Romans.

2. Who was the Roman emperor at this time?

Cæsar Augustus.

3. Who was the king of Judea?

Herod, surnamed the Great, was made king by the Romans about thirty years before Christ. He did much for the prosperity of the nation, and rebuilt the temple at Jerusalem with great splendor. But his character was stained by unprincipled ambition, treachery, and cruelty. He died not long after the birth of Christ.*

4. How was his kingdom then divided?

Between his three sons, Archelaus, Herod Antipas, and Philip.

5. What provinces did Archelaus possess?

Judea, Samaria, and Idumea. He reigned less than ten years, and was then deposed on account of his tyranny and cruelty. His dominions then became a province of the Roman empire, and were governed by Pontius Pilate during the time of our Saviour's ministry.

6. Over what provinces did Herod Antipas reign?

Over Galilee and Perea. He is the Herod spoken of in the Gospels, during our Saviour's public ministry. At his command, John the Baptist was put to death; and it was to him that Pilate sent Jesus to be tried, because he was a Galilean. He was styled "Tetrarch," † which literally denotes the ruler of a fourth part of a province or country.

7. What provinces did Philip possess?

* See Robinson's Calmet, page 491 (Herod).

† For the origin of this word, see Jahn's "Biblical Archæology," sect. 240.

Iturea and Trachonitis. Very little is said of him in the Gospels; but he was a mild and just prince, and into his dominions Jesus retreated when he desired to avoid the plots of Herod Antipas.

8. Had the Jews any expectation of a Messiah?

They had; for they read in the books of the proph ets that God would send them a mighty deliverer, the Son of David, whose kingdom should extend over the whole earth.

9. Did they think of him as a religious teacher, who would come to establish a spiritual kingdom?

They did not; for they desired nothing so much as to throw off their allegiance to the Romans, and to be restored to the power and greatness of the days of David and Solomon. They interpreted the prophecies, therefore, as referring to a temporal kingdom, and an earthly dominion and greatness.

10. Was the expectation of some extraordinary person, to appear about this time, confined to the Jews?

It was not, but existed among other nations, who perhaps derived it from the Jews.*

11. Will you point out some of the prophecies in the Old Testament relating to the Messiah?

The promise made to Abraham, recorded in Gen. xii. 3; to Isaac, Gen. xxvi. 4; to Jacob, Gen. xxviii. 14. Jer. xxiii. 5. Hag. ii. 7. Mic. v. 2. Mal. iii. 1.

But the greatest number and the most minute prophecies of the coming of Christ are to be found in the writings of Isaiah, who lived about six hundred years before the Christian era. Refer to Isa. xi. 1 – 9; xxxv.; xlii. 1 – 10; lii.; liii.†

* See Ware's "Life of the Saviour," chap. iii.

† The teacher can read such selections from these passages, and others not here noted, as may seem to him best.

12. Do we find in the teachings of Jesus that he ever refers to the ancient prophets as having written of himself?

We do, on many occasions. See John v. 39, 46; viii. 56. Luke vii. 27; xviii. 31; xxiv. 44.

13. Was it customary among the Jews to keep genealogical registers of their families?

It was; and this was necessary on account of some of the provisions of their law respecting inheritance, which required proof of the tribe and family to which every individual belonged. Priests who had not kept their lineage accurately were degraded from their office. Ezra ii. 62. Neh. vii. 64.

14. Why was this peculiarly important for the descendants of Judah?

Because the promise had been made, that the Messiah was to be of the tribe of Judah and the family of David.

15. Do we find that such records were thus faithfully kept?

They were, in order that it might be proved, when the Messiah came, that he was of the right descent.

16. Where do we find records of this sort?

In Matt. i. and Luke iii. These two genealogies of Joseph, the reputed father of our Saviour, differ considerably from each other. It is supposed that the one in Matthew gives the actual ancestry of Joseph; and that in Luke, his legal parentage, or the line through which, by the Hebrew law, property would have descended to him.*

* The answers to most of the questions in this Lesson are necessarily brief and imperfect. They are to be regarded by the teacher, rather as suggesting topics for instruction and conversation, introductory to the more direct study of the Gospels, than as affording any full exposition of the subjects introduced.

SECTION I.

Circumstances connected with the Birth of John the Baptist, and with the Birth and Childhood of Jesus Christ.

LESSON I.

BIRTH OF JOHN THE BAPTIST.

LUKE I.

5. Who was one of the priests in the days of Herod, king of Judea?

From which of the twelve tribes of Israel were the priests always chosen? Num. viii. 14 – 16.

At what age could they enter upon the office of the priesthood? Num. viii. 24, 25.

5. Of what course was Zacharias?

What do you understand by this?

Ans. When the families of the Levites had grown very numerous, David arranged them into twenty-four courses or classes, for the more regular and systematic performance of the duties of the sanctuary. Each class served one week, and thus the rotation came to each twice in the year. 2 Chron. viii. 14.

What was the name of the wife of Zacharias?

6. What is said of their character?

8, 9. What office did Zacharias perform?

What is incense?

Ans. A mixture of aromatic and sweet-scented substances, that was burnt on the altar of incense every morning and evening. Exod. xxx. 7, 8, 34.

Where was the temple of the Lord?

By whom was the first temple built? 1 Kings v. 2 – 7. 2 Chron. v.

Can you give any account of the dedication of this temple? Read 2 Chron. vi.; vii.

By whom was it at length destroyed?

Ans. By Nebuchadnezzar, when he conquered Jerusalem, and carried the Jews captives to Babylon, during the reign of Zedekiah, king of Judah, about six hundred years before Christ. 2 Chron. xxxvi. 5 – 18.*

When was it again rebuilt?

Ans. The children of Israel were held in captivity seventy years, but returned to Judea by the permission of Cyrus, king of Persia, and rebuilt their temple in the reign of Darius. See Ezra i. 1 – 5; v.; vi. Read also Ps. cxxxvii.

Was this the same temple that is so often mentioned in the New Testament?

Ans. This temple, built by Zerubbabel, was plundered and profaned by Antiochus Epiphanes, king of Syria, when he conquered Jerusalem about one hundred and seventy years before Christ. It was again repaired and purified by Judas Maccabeus, who restored the divine worship, and dedicated it anew. (See 1 Macc. i.; iv.) During the different wars in which the Jews were engaged, it was again much injured, but was finally rebuilt with great splendor by Herod the Great.

Can you give some description of this temple? †

In which part was the altar of incense?

10. When Zacharias was burning the incense, how were the multitude of the people occupied.

* The teacher might here give some description of Babylon, the great capital of the Assyrian and Chaldean empires; of its former grandeur and magnificence, of its utter downfall, and of the ruins which have recently been discovered on its site, attesting the truth of Scriptural history and prophecy.

† See "Holy Land and its Inhabitants," chap. viii.

11. Who appeared to Zacharias?

12. How was he affected by this appearance?

13. For what purpose was the angel sent?

14–17. What did he foretell respecting John?

Why was it said that he should drink neither wine nor strong drink?

Ans. Because he was to be a Nazarite, or a consecrated person, from his birth. Some under the Jewish law were devoted to this kind of life from infancy, as Samson, Samuel, and John the Baptist; and others entered it of their own free will.

Can you give any account of the vow of the Nazarite? Num. vi. Judges xiii. 4, 7, 14.

17. With what prophet is John compared?

Can you give any account of Elijah? Read 1 Kings xvii.; xviii.; xix. 2 Kings i.; ii.

19. What was the name of the angel who appeared to Zacharias?

What is the meaning of Gabriel?

Ans. A man of God.

20. What sign did he give Zacharias, to assure him of the truth of his words?

21, 22. What happened when he came out of the temple?

What is a vision?

23. To what place did he go, after he had performed his duties at the temple?

58. Did the friends of Elizabeth rejoice at the birth of her son?

59. What was done to the child when he was eight days old?

Why was this rite performed? Gen. xvii. 9, 10–12.

By what name did they call the child at first?

60. What name did his mother wish to give him?
What is the meaning of the word "John"?
Ans. "Favored by Jehovah."
61. Did her friends object to this name?
62, 63. What did his father say should be his name?
How did he make known his wishes, as he was dumb?
What ancient mode of writing is here referred to?
Ans. Writing with a style, or pointed instrument of iron, on plates of wood, ivory, or metal, covered with wax.
64. What immediately happened to Zacharias?
65, 66. What effect did these events produce upon all the people in their neighborhood?

LESSON II.

BIRTH OF JESUS CHRIST.

LUKE I.

26. To whom was the angel Gabriel sent?
27. Where did Mary live?
Where is Nazareth?
To whom was she espoused?
To what house or family did Joseph and Mary be long.
How many years before the birth of Christ did David live?
Ans. About 1100.
Can you give any account of the early life of David? 1 Sam. xvi.
How long did he reign over Israel? 2 Sam. v. 4, 5, 12.
28. What did the angel say to Mary?

31. What name was she directed to give to the son who should be born to her?

What is the meaning of this name?

Ans. "He who shall save." Matt. i. 21.

What name is also given to him by the prophet Isaiah? Isa. vii. 14.

What is the meaning of Emmanuel? Matt. i. 23.

32, 33. What promises were made concerning him?

LUKE II.

1. What decree or law was made by Cæsar Augustus in those days, or soon after the birth of John the Baptist?

Who was Cæsar Augustus?

Ans. The Roman emperor.

Did all the Roman emperors receive the name of Cæsar?

Ans. They did, after Julius Cæsar; and it became *their* peculiar designation, as "Ptolemy" was that of the Egyptian kings. His nephew, Octavius, who is referred to in the text, was made emperor thirty years before Christ; and he took also the additional title of Augustus. In the New Testament, the reigning emperor is generally called Cæsar only, omitting any other name which might belong to him. See reference to Tiberius Cæsar, in Luke xx. 22; to Claudius in Acts xi. 28; to Nero, in Acts xxv. 8.

What is the meaning of the phrase, "all the world," as here used?

Ans. All the land or country; and it probably refers merely to the territory of Palestine and Syria, as we have no account in history of any more general taxing, or rather enrolment of names, at this time.

For what purpose was this enrolment or registry made?

Ans. In order to obtain a correct census of the whole population with reference to taxation afterwards.

3. Where did every one go to be thus registered?

4. To what place did Joseph and Mary go?

Where is Bethlehem?

How far is it from Nazareth?

Ans. Seventy-six miles, in a southerly direction.

Why was it called the city of David? 1 Sam. xvii. 12.

6, 7. What took place while they were there?

Can you give any description of an Eastern inn?*

8. What is said of the shepherds?

9. Who appeared to them while thus employed?

10 – 12. What did the angel say to them?

13. Who appeared with the angel after he had announced these good tidings?

14. What was their song of praise?

15. Whither did the angels go?

What did the shepherds then determine to do?

16. Where did they find the infant Jesus and his parents?

18. How were the people affected, who heard the story of the shepherds?

20. What were their feelings on returning home, after this visit?

19. What is said of Mary?

How many years after the creation of the world was Christ born?

Ans. Four thousand and four years.

What is the birthday of Christ called?

* Refer to Robinson's Calmet, p. 278 (Caravanserai).

What is the meaning of the word *Christ?*

Ans. "The Anointed." Jesus was so called, because God "anointed him with the Holy Ghost and with power." Acts x. 38.

Was it customary for kings and priests in ancient times to be anointed before entering upon their respective offices? Exod. xxix. 7. Lev. viii. 12. 1 Sam. x. 1; xvi. 11–14.

Are there any instances in the Old Testament in which kings are called the Lord's anointed? 1 Sam. xxiv. 6–11; xxvi. 9–11.

22. To what city was Jesus carried by his parents to be presented to the Lord?

Were the first-born of man and of beasts regarded by the Jews as peculiarly sacred to God, to be consecrated to him?

Ans. They were; but they could be redeemed by an offering. See Exod. xiii. 12–16.

24. What offering or sacrifice did the parents of Jesus make, when they went up to the temple? Refer to Lev. xii. 6, 8.

25–27. What is said of Simeon?

Who is meant by the Consolation of Israel?

28. What did Simeon do to the child Jesus?

29–33. In what words did he bless God for the birth of this child?

Who are meant by the Gentiles?

Ans. All the nations of the earth who are not Jews

Who, by the people of Israel?

Ans. The Jews or descendants of Jacob or Israel. Gen. xxxii. 28.

36. Who came into the temple at the same time?

37. How old was Anna?

How did she pass her time in her old age?

38. What did she do when she came in where Jesus was?

39. To what place did the parents of Jesus return?

40. What is said of Jesus?

What is the meaning of this verse?

Does not God bestow his favor and love upon all who strive to please and obey him?

Are you not reminded, by this account of Jesus, of the childhood of Samuel? See 1 Sam. i. 27, 28; ii. 18–27; iii.

LESSON III.

VISIT OF THE MAGI. — FLIGHT INTO EGYPT. — RETURN TO GALILEE.

MATTHEW II.

1. Where was Jesus born?

What does the word Bethlehem signify?

Ans. "House of Bread"; probably so called from the fertility of the surrounding country.

Can you give any account of this place?

Ans. It was a small village, six miles south of Jerusalem, lying in the midst of fertile hills and valleys, and commanding a distant view of the Dead Sea and the valley leading to it; so that any phenomenon over the place, as the brilliant spectacle witnessed by the shepherds, would be seen far beyond the sea in the East country. The place is now inhabited by Christians and Mahometans, and contains about two hundred houses.

1. Who came to Jersualem to see Jesus?

Who were the wise men, or Magi?

Ans. They were a class of persons found through-

out the East, but especially in Persia, and included priests, philosophers, and men of letters. They were much devoted to medicine, astrology, and religion, and were highly esteemed by kings and rulers, as they professed to predict future events.*

Have we any reference to them in the Old Testament?

Ans. We find that at one time Daniel presided over them, and was held by them in great esteem. See Dan. v. 11.

2. For what purpose did they come?

What is the meaning of *worship* in this place?

Ans. Simply a mark of high respect or reverence, such as was often shown to kings, especially in the East. 1 Chron. xxix. 20.

What did they mean by saying that they had seen *his star* in the East?

Ans. It was believed by the ancients that new stars appeared before the occurrence of any great event, and at the birth or death of illustrious men, and had some mysterious connection with their lives; and, as the wise men were skilled in astrology, they readily detected any new or uncommon appearance in the heavens. †

3. How were Herod and many of the Jews affected when they heard of the visit of the Magi?

4. What did Herod demand of the chief priests and scribes.

Who were the scribes?

Ans. They were men of learning, also called law-

* It might be well for the teacher to give here some account of Zoroaster, and the peculiar religious tenets of the Magians and Sabians.

† The teacher might draw some interesting illustrations of this belief from Roman history.

yers and doctors of the law, and were well versed in the law of Moses. They kept the public records and registers, transcribed the sacred books, and acted as religious teachers and interpreters of the Scriptures.

5, 6. What was their reply?

Where do we find this prophecy? Mic. v. 2.

7. What inquiry did Herod make of the wise men?

8. What did he direct them to do?

Was he sincere in saying that he wished to worship Jesus?

9, 10. How were they guided to the place where Jesus was?

11. What did they present to him?

Was it customary in Eastern countries to honor kings in this way? 2 Chron. ix. 1 – 14. Isa. lx. 6. 2 Kings v. 5.

What is frankincense?

Ans. A valuable aromatic gum, used in perfumes, medicines, and sacrifices. It exudes from incisions made in a tree during the summer. Lev. ii. 1, 2.

What is myrrh?

Ans. A gum of a bitter taste, employed in anointing, perfuming, and also in embalming the dead. John xix. 39, 40.

12. Did the wise men return to Herod?

13. What directions did Joseph receive in a dream?

14, 15. What did he then do?

What interesting story in the Old Testament is connected with our associations with Egypt? Gen. xxxvii.; xl. – l.

16. What did Herod do when he found that he was deceived by the wise men?

Was this act in accordance with his general character?

Can you give any account of the last days of his life?

18. What words of the prophet Jeremiah are applied to this deed of Herod? Jer. xxxi. 15.

Where is Ramah?

Who was Rachel? Gen. xxix. 10 – 12.

Whose wife was she? Gen. xxix. 28.

Who were her two sons? Gen. xxx. 24; xxxv. 18.

Where was she buried? Gen. xxxv. 19.

19, 20. What directions did Joseph receive in a dream?

21. Did he follow these directions?

22. Who succeeded Herod in the government of Judea?

Why was Joseph afraid to return thither?

22. Whither did he go?

Under whose jurisdiction was Galilee? See Introductory Lesson, part ii. quest. 6.

23. In what city did he dwell?

Can you give any account of Nazareth?

LESSON IV.

JESUS AT THE PASSOVER, WHEN TWELVE YEARS OF AGE.

LUKE II.

41. To what city did the parents of Jesus go every year, and for what purpose?

Can you give some account of this feast, and why it was instituted? Exod. xi.; xii.; xiii.

How many days did it last? Lev. xxiii. 5 – 9.

Who were required to observe it? Deut. xvi. 16.

Can you give some account of the observance of this feast, during the reign of Josiah, king of Judah? 2 Chron. xxxv.

42. How old was Jesus when he went to the feast with his parents?

43. Did Jesus return with them after the eight days had passed?

44. Where did they suppose him to be?

How long was it before they missed him?

How many miles constituted a day's journey?

Ans. From twenty to thirty.

45. What did they do when they could not find him among the company?

46. Where did they at length find him, and how was he employed?

Who were the doctors?

Ans. The scribes and teachers of the law.

Was the posture of sitting customary among the Jewish scholars as well as teachers? Acts xxii. 3. Luke x. 39.

47. How were all affected who listened to Jesus?

48. What did his mother say to him?

49. What reply did Jesus make?*

50. Did his parents understand his words?

51. When they returned to Nazareth, what was his conduct toward them?

What lessons may you learn from this example of filial obedience, and from the early interest in religious instruction manifested by Jesus?

52. What is said of Jesus after his return?

What kind of character will always secure the favor of God?

Are *you now* striving to form such a character?

Do you strive, in every little thing, to place the

* The following is perhaps a better translation of this verse: "And he said unto them, How is it that ye were seeking me? Knew ye not that I must be in my Father's house?"

example of Jesus before you, and to ask yourself how *he* would have thought, spoken, or acted, had he been situated like yourself?

If you feel that you have so acted as to deserve the approval of God and of your own conscience, ought not this to satisfy you, even though you receive not praise from men?

How ought you to feel and act if blamed unjustly? 1 Pet. ii. 20 – 23.

Have you formed the *habit of daily prayer*, and of thus seeking the blessing of God, to aid you in doing what is right?

SECTION II.

*Preaching of John the Baptist, and the Ministry of Christ to his First Miracle.**

LESSON V.

PREACHING OF JOHN THE BAPTIST.

LUKE III.

2, 3. Where was John when he commenced his public preaching?

* Questions on the first eighteen verses of John's Gospel, which, according to chronological arrangement, should have been inserted in this place, have been designedly omitted, as embracing topics somewhat above the usual comprehension of children.

It would be well, however, for those pupils who are sufficiently advanced, to make this passage the subject of a distinct lesson; embracing, as it does, such a noble vindication of the Unity of God, and such a full refutation of the notions then prevalent among

Will you describe the river Jordan?

What interesting event in the early history of the Israelites is connected with this river? Josh. iii.; iv.

What do you understand by the expression, "the word of God came to him"? Refer to Kings xvii. 1, 2.

1. Who was the Roman emperor at this time?

Who was Tetrarch of Galilee? of Iturea? of Abilene?

What is the meaning of *Tetrarch?* See Introductory Lesson, part ii. quest. 6.

2. Who was the high-priest?

Why, then, was Annas also called the high-priest?

Who was the first high-priest? Num. iii. 6.

From what family were the high-priests chosen? Num. iii. 10.*

What duties were they required to perform?

Can you describe the dress of the high-priest? Exod. xxviii.

What do you understand by the "baptism of repentance, and the remission of sins"?

4 – 6. What prophecy of Isaiah is applied to John the Baptist? Isa. xl. 3 – 6.

What ancient custom is alluded to in these words?

Ans. When monarchs journeyed or marched on military expeditions, they often sent pioneers before them to level the hills and fill up the valleys, and thus make a straight and smooth road for their easier

the Gnostics, whose peculiar tenets were rapidly spreading at this time in Asia Minor, and leading Christians away from the simplicity and purity of the apostolic faith.

For a clear and full explanation of this passage, the teacher is referred to Peabody's "Lectures on Christian Doctrine," Lecture II.; also to Miles's "Gospel Narratives," chap. xiii. pages 116 – 118.

* See Horne's Introduction, vol. i. pages 111, 112

progress. Thus, in a spiritual sense, John was sent to prepare the hearts of the people for the Messiah's advent, and to bid them make ready for his coming, by repenting of those sins which would prevent their prompt reception of the divine truths which he came to reveal.

What was the dress of John? Matt. iii. 4.

Which of the prophets did he resemble in outward appearance as well as in character? 2 Kings i. 8.

What constituted his food? Matt. iii. 4.

Can you give some account of the locust? Exod. x. 1 – 20. Joel ii. 1 – 10.

Was this insect regarded as clean or unclean by the Jews? Lev. xi. 22.

What is wild honey?

Can you describe the honey-bee, and the manner in which she makes the cells that contain her food?

What other kind of honey is also used for food, and is referred to in the Old Testament? 1 Sam. xiv 24 – 28. Ps. lxxxi. 16.

Was it lawful for honey to be used in sacrifice? Lev. ii. 11.

Who went out into the desert country to listen to the preaching of John? Matt. iii. 5, 6.

Was the rite of baptism known among the Jews previously to this time?

Ans. It was, and was employed to initiate heathen proselytes into the Jewish religion. It was a new thing, however, for Jews to be baptized. John thus intimated to them, that, though they were the chosen people of God, they had so far become like heathen, that, before they could be prepared for the Messiah's kingdom, they must pass through as great a change as was required of proselytes from another religion.

7 – 9. What did John say to the multitudes? Matt. iii. 7 – 11.

Did they suppose that they should be saved, simply because they were the descendants of Abraham?

Are we not taught in these words the necessity of *personal* goodness and *individual* effort?

Can you give some account of Abraham? Gen. xii.; xiii.; xxi.; xxii.; xxiii.; xxv. 7, 8.*

Who were the Pharisees and Sadducees who came to John?

Ans. They were the two leading philosophical and religious sects among the Jews. The Pharisees were so called from a Hebrew word, meaning to separate, or to set apart, because they professed to set themselves apart from the rest of the people, and to live purer and better lives. They prided themselves upon their scrupulous adherence to all religious forms and ceremonies, but were notorious for their ostentation, hypocrisy, and haughtiness. This was the prevailing character of the sect, though there were among them, doubtless, many true and noble spirits. See Acts v. 34.

Who were the Sadducees?

Ans. They derived their name from Sadoc, the founder of their sect. They were generally more wealthy than the Pharisees, but had less influence among the people. They did not believe in the existence of spirits, in immortality, or a future retribution. Several of them, however, held the office of high-priest. Caiaphas, who condemned our Saviour, was a Sadducee.

What seems to have been their motive in coming to John?

* The teacher can select portions of these chapters, or make the life and character of Abraham the subject of a separate lesson.

Ans. They supposed him to be either the Messiah or his forerunner, and were desirous of early securing his favor, and gaining posts of profit and honor in his kingdom.

What is the meaning of the ninth verse?

11. What did John tell the multitudes that they must do?

Are not acts of benevolence and kindness far more acceptable to God than mere forms of worship and devotion? Isa. lviii. 6, 7. Dan. iv. 27. James i. 27. 1 John iii. 17, 18.

12, 13. What reply did he make to the publicans when they inquired what they should do?

Who were the publicans?

Ans. They were a class of people employed to collect the taxes. They were generally held in great contempt by the Jews, who could not bear to have them exact the tribute imposed by the Romans, which forcibly reminded them of their loss of independence as a nation. They were divided into two classes, — those who were the general agents to receive the revenue, and who were usually men of some wealth and standing; and those who were under-agents for collecting the same. Of the former class was Zaccheus, Luke xix. 2; but Matthew, or Levi, was one of the inferior publicans, Luke v. 27.

14. What counsel did John give to the soldiers? *

* We have, in connection with this verse, a striking incidental proof, from profane history, of the truth of the Gospel narrative. Herod Antipas married a daughter of Aretas, king of Arabia, but after a short time divorced her, in order to take Herodias, his brother Philip's wife. Aretas, to revenge this insult, made war upon Herod, whose troops were defeated, and at this very time were returning to their native provinces. Their direct route necessarily led them through the region where John was preaching;

15. What did many of the people think of John?

16, 17. What answer did he make to them?

To whom did he refer in these words?

What do you understand by the expression, the "latchet of whose shoes," or "the thong of whose sandals, I am not worthy to unloose"?

How were the sandals worn?

Was it customary to offer water for the feet, as a mark of hospitality? Gen. xviii. 4; xxiv. 32; xliii. 24. Luke vii. 44.

Who are meant by the wheat and the chaff?

Can you give some account of the manner in which the threshing-floor was prepared, and the chaff separated from the wheat?* Refer to Gen. l. 10. 2 Sam. xxiv. 16. Deut. xxv. 4. Isa. xli. 15. Hos. xiii. 3.

Where did these events take place? John i. 28

LESSON VI.

THE BAPTISM OF JESUS.

MATTHEW III.

13. Who came to the Jordan to John to be baptized by him?

14. Was John willing to comply with his request?

15. What reply did Jesus make?

What do you understand by these words?

Ans. Jesus answers that it is a duty to observe all

and this accounts for the presence of soldiers, at a time when the Jews, as a nation, were at peace. The word, in the original, signifies those actually engaged in military service.

* See Robinson's Calmet, p. 889 (Thrashing). Jahn's Biblical Archæology, sect. 62–65. Livermore's Commentary, vol. i. p. 44.

religious ordinances; and, though he did not need the rite of baptism for his own sake, he conformed to it because it was an ordinance of divine appointment. "Thus," he says, "it becomes us to fulfil all righteousness," or every righteous ordinance.

16. What took place as he came up from the water?

17. What voice came from heaven?

How old was Jesus when he commenced his public ministry? Luke iii. 23.

Did John know before this time that Jesus was the promised Messiah? John i. 33, 34.

Must he not, however, have long been acquainted with his pure and exalted character?

What was the relationship between John and Jesus?

Is it not the duty of every Christian to observe the rite of baptism?

With what feelings should it be observed?

Did Jesus, before his ascension, give any command to his disciples respecting this rite? Matt. xxviii. 19, 20.

Is not baptism sometimes used in the Scriptures in a figurative sense, as expressive of suffering? Mark x. 38. Luke xii. 50.

What instances have we of this rite being performed by the apostles and early disciples? Acts ii. 37 – 42; viii. 35 – 38; ix. 17, 18; x. 44 – 48; xvi. 25 – 35; xix. 1 – 7.

LESSON VII.

THE TEMPTATION OF JESUS.

MATTHEW IV.

1. Where did Jesus go after his baptism? Where was this wilderness?

Ans. It was probably the desert of Jericho, lying not far from Bethabara, where John was baptizing.

Why did Jesus go thither?

Ans. He was now about to leave his humble home, and to enter upon his public mission as the Messiah and Saviour of the world. He therefore retired, to engage for a season in exercises of fasting, prayer, and self-communion; and to meditate on the greatness, the toils, and the trials of the work before him.

What is the meaning of being "tempted by the devil"?

Ans. The word *Satan*, or *devil*, means simply an *adversary*, — anything which tempts us to do wrong, whether that temptation springs from our own hearts, or arises from the persons or circumstances around us.

Why is every form of temptation rightly called an adversary, or the devil?

Ans. Because, if yielded to, it leads us to commit sin; and sin is always an adversary to our souls, — the enemy of our highest interests.

How came this form of speech to be in use among the Jews?

Ans. After they returned from their seventy years' captivity in Babylon, they brought with them many of the religious notions and forms of speech current among the Oriental nations, which became blended, in some measure, with their purer faith, and gave a coloring to their religious tenets and language. Thus many of the Eastern nations believed in two sovereign beings who ruled over the universe: the one, the author of all good; the other, of all evil, to whom they gave the name of Satan, evil spirit, or adversary. Hence the use of this form of speech among the Jews in the time of our Saviour.

Are there any instances in the New Testament in which the word Satan or devil is applied to human beings? Matt. xvi. 23. John vi. 70.

2. How long did Jesus fast?

What persons are mentioned in the Old Testament who fasted forty days? Exod. xxxiv. 28. 1 Kings xix. 8.

3. What was the first temptation which Jesus encountered?

4. How did he silence the tempter?

Where do we find these words? Deut. viii. 3.

5, 6. What was the next temptation of Jesus?

Where are the words quoted in the sixth verse written? Ps. xci. 11, 12.

7. What reply did Jesus make? Deut. vi. 16.

What do you understand by these words?

Ans. That we should not expose ourselves to needless dangers; for we cannot promise ourselves the protection of Heaven, if we rashly and wantonly expose life or health.

8, 9. What was the third temptation of Jesus?

10. What did he reply to the tempter? Deut. x. 20.

11. When Jesus had overcome these temptations, what happened to him?

What do you understand by these different temptations which he encountered?

Ans. They were the temptations of appetite, of vanity, of ambition, of selfish desires and purposes.

Do you regard this narrative as a vision, or simply as the thoughts that passed through the mind of Jesus, when alone in the desert?*

* See Farmer on the Temptation.

If the latter, why are they so narrated?

Ans. Because Jesus, in narrating them to his disciples, employed the popular Oriental imagery, and gave force and impressiveness to the circumstances by throwing them into the form of a dialogue.

Was not Jesus tempted even as we are? Heb. iv 15, 16.

How are *we* tempted to do wrong?

Have we not the power to overcome every temptation we meet with?

Do we not need to seek daily and hourly the aid of God, to keep us in the hour of temptation?

What promise is given to him who *endureth* temptation? James i. 12. Rev. iii. 21.

When you have successfully resisted any temptation, are you not conscious of an inward peace and happiness, greater than any earthly reward?

Are you striving daily to become more like Jesus, in the conquest of wrong feelings and unholy passions, by the faithful performance of duty, and by the earnest endeavor to do what is right?

LESSON VIII.

TESTIMONY OF JOHN THE BAPTIST TO A DEPUTATION FROM THE SANHEDRIM. — THE FIRST DISCIPLES OF JESUS.

JOHN I.

Who were the Sanhedrim?

Ans. They were a council of seventy persons, who determined the most important affairs of the nation, most of them being chosen from the priests and Levites. Their authority was very extensive; for they decided causes brought before them by appeal from

inferior courts, and even the king, the high-priest, and the prophets were under their jurisdiction.

19 – 22. What answer did John give the priests and Levites, who were sent by the Sanhedrim to ascertain whether he were the Christ?

23. What did he say was his peculiar mission?

25. What question did they then ask him?

26, 27. What reply did John make?

28. Where did these events take place?

29. How did John speak of Jesus the next day, when he saw him coming to him?

37. What did John's two disciples do when he pointed out to them Jesus as the Lamb of God?

38. What did Jesus say to them? What reply did they make?

39. How long did they abide with him? What was the tenth hour?

40. Who was one of the disciples who thus followed Jesus?

41. What did Andrew do?

42. When Jesus saw Simon Peter, what did he say to him?

What do you understand by these words?

43. What other disciple did Jesus call, on the next day, as he was about going into Galilee?

44. Of what city was Philip?

Is it not probable that he was well acquainted with Andrew and Peter?

What was the occupation of these three men? Mark i. 16.

45. What did Philip, on finding Nathanael, say to him?

Is not Nathanael supposed to be the same person as Bartholomew, mentioned in Matt. x. 3?

46. What question did Nathanael ask? What did Philip reply?

47. What did Jesus say to Nathanael?

48. Was he surprised to hear these words? What did Jesus answer?

49. Whom did Nathanael then confess Jesus to be?

50, 51. What did Jesus say to him?

From this brief narrative, what may we suppose to have been the character of Nathanael?

What lesson may we learn from the readiness of these early disciples to follow Jesus?

Should not *we*, like them, be eager to impart to others the knowledge of the Saviour?

LESSON IX.

THE MARRIAGE AT CANA OF GALILEE.

JOHN II.

1, 2. Where did Jesus and his disciples attend a marriage-festival?

Who were his disciples at this time? John i. 40, 41, 43, 45.

Which of them resided at Cana, and was doubtless present at this feast? John xxi. 2.

Where was Cana?

Ans. It was about sixty miles northwest from Bethabara, and six from Nazareth.

Will you give some account of the marriage-festival among the Jews? How many days did it last?

3. Who else was present at this feast?

4. What did Jesus say to his mother when she told him that they had no wine?

Were these words in any way disrespectful?

Ans. They were not, although they may seem harsh to us, for at that time it was a customary mode of speech: see John xix. 26. The following, however, is a better rendering of the verse: "Woman, what is this to thee and me? Has not mine hour come?" that is, Why need *we* be troubled because the supply of wine is exhausted? Has not the time arrived for the open and public manifestation of my miraculous powers?

5. What did his mother say to the servants?

6, 7. What did Jesus direct them to do?

How much is a firkin?

Ans. About eight gallons and a half.

For what purpose were these stone jars prepared?

Were the Jews accustomed to bathe before partaking of their meals?

8. What did Jesus then say to the servants?

Who was the governor of the feast?

Ans. The person who had the general superintendence of the festival, and who presided at the table.

9, 10. What did the ruler of the feast say, when he had tasted the water that had been made wine?

11. What effect did this miracle have upon the disciples of Jesus?

Do not this and the other miracles of Jesus prove that he was indeed sent by God? John v. 36.

12. After this festival, to what place did Jesus go?

Who went with him?

Did they remain long at Capernaum?

SECTION III.

From the First Passover to the Feast of Tabernacles.

LESSON X.

JESUS EXPELS THE TRADERS FROM THE TEMPLE COURT, AND PREDICTS HIS DEATH TO THE RULERS.

JOHN II.

13. To what place did Jesus go after he left Capernaum?

Why did he go thither at this particular time?

14. Whom did he find in the temple?

In what part of the temple were they?

Ans. In the outer court of the temple, called the Court of the Gentiles because Gentiles were permitted no further entrance.

How many courts surrounded the temple; and what were they called?

For what purpose were these animals kept for sale near the temple?

What sacrifice could those persons offer who were too poor to purchase the larger animals? Lev. v. 7

Who were the money-changers?

Ans. Persons who furnished the Jewish coin to be paid for the usual taxes and contributions to the temple-service, and took in return Roman and other foreign coin.

15. What did Jesus do when he found how the temple was profaned?

16. What did he say to those who sold doves?

17. Of what passage of Scripture were the disciples reminded by this conduct of Jesus? Ps. lxix. 9.*

Did not Jesus, both by word and example, always teach that the house of God should be regarded with reverence? Refer to Isa. lvi. 7.

How did David regard the house of God? Ps. xxvi. 8; xlviii. 9; lxxxiv. 1 – 4, 10.

What should be your conduct and thoughts in uniting in the public worship of the sanctuary?

Does not God look upon the heart, and not upon the mere outward appearance? 1 Sam. xvi. 7.

Have you endeavored, from week to week, to remember this great truth, as you have gone to the house of God?

18. What question did the Jews ask Jesus, after this transaction?

What do you understand by this question?

Ans. "Since you have done so grave an act, what credentials of your authority do you produce?" The idea was generally entertained, that, when the Messiah came, he would give some peculiar token or sign, or would make some extraordinary display of power, which should point him out to the people as the Messiah, beyond the possibility of doubt.

19. What reply did Jesus make?†

* A better rendering of this verse: "Zeal for thy house consumeth me." — "We have here an incidental proof of the Roman toleration at this time, under the sanction of which a private Jew could thus vindicate, without opposition, the sanctity of his temple. Jesus would cleanse even the court of the Gentiles from desecration and fraud, that the Proselytes of the Gate, so called, or those who did not conform to the Jewish ceremonial, might worship God in peace."

† "Apart from strictly internal grounds of credibility, the strongest evidence of the authenticity of the Gospels is to be found in the numerous instances in which some of the Evangelists refer

20. What did the Jews then say?

21. What, then, was the meaning of these words of Jesus?

22. Did his disciples remember this prediction after he had risen from the dead?

LESSON XI.

CONVERSATION WITH NICODEMUS. — OBSERVATIONS OF THE EVANGELIST.

JOHN III.

John ii. 23. What effect did the miracles of Jesus have upon those who were assembled at the feast at Jerusalem?

24, 25. Did Jesus trust himself to the people?

to facts which they do not relate themselves, but which are related by others. John is the only one who relates that figurative saying of our Saviour, with reference to his resurrection, 'Destroy this temple, and in three days I will raise it up.' The first cleansing of the temple, when these words were uttered, occurred shortly after John became a follower of Christ, but before the call of Matthew, or of Peter, from whom Mark probably derived most of the materials for his narrative. John makes no farther reference to this declaration of our Saviour, which was uttered before a numerous and hostile audience. But Matthew and Mark both tell the story of the false witnesses, who repeated these words in a perverted sense, at the trial of Jesus before the high-priest; and both relate the use made of them by the scoffing multitude, who besieged the cross with taunts and jeers. Had they been writing for the sake of conciliating belief to a fabricated story, they would not have omitted the occasion, which gave umbrage for the testimony of the false witnesses. Their mention of the malicious testimony, without taking care to let their readers know how it originated, indicates their simplicity and integrity as biographers; while their narratives and John's, in this particular, mutually confirm one another, and bear mutual witness, so far as they go, to the authenticity of the three Gospels."

John iii. 1. To what religious sect did Nicodemus belong?

Why was he called a ruler of the Jews?

Ans. Because he was a member of the great national council or Sanhedrim, and therefore a man of high rank and influence. John vii. 50 – 52.

Why did he go to Jesus by night?

Ans. Probably from the want of true moral courage. He was unwilling to have it generally known that he had visited and conversed with the despised Nazarene, yet was desirous, no doubt, of securing some post of honor or influence in the kingdom which he supposed Jesus about to establish.

2. In what words did he address Jesus?

What is the meaning of *Rabbi?*

Ans. It was a title of respect, and in some places the same word is rendered Master.

3. What reply did Jesus make?

What is the meaning of being "born again"?

Ans. It was a phrase in common use among the Jews to describe the change through which a Gentile passed in embracing the Jewish religion. Jesus teaches, that, to become his true disciple, one must pass through a change as great as that of a Gentile convert on becoming a Jew. He must be regenerated, — born again; that is, he must be brought, in heart and life, under the dominion of the spiritual laws of God. He must become conscious of a spiritual life, of spiritual desires, purposes, and affections.

5 – 7. What answer did Jesus give to the question of Nicodemus, "How can a man be born when he is old?"

What is the meaning of being "born of water"?

Does Jesus teach Nicodemus that the mere outward profession of his religion would be sufficient?

Ans. He does not; for he tells him that no mere outward rite can constitute the new birth; that an inward change must be wrought in order for a person to be truly regenerate.

What is the meaning of being "born of the spirit"?

Ans. Having a new character formed through those good influences upon the mind, direct and indirect, of which God is the source. It is an inward and spiritual change, acting upon the principles, the affections, and the whole character.*

What is said to be the fruit of the spirit? Gal. v. 22 – 24.

What does the Apostle John say of him who is born of God? 1 John iii. 9; v. 18.

What was it that prevented Nicodemus from becoming at once a true disciple of Jesus?

Ans. It was his pride and his fear of man; and Jesus tells him, that, if he would be truly his follower, he must cast off these sins, and freely and openly acknowledge himself as his disciple.

8. To what does Jesus compare the influences of the Divine spirit?

Why does he make this comparison?

Ans. Because the influences of the Divine spirit upon the heart are like the movement of the wind, — invisible; to be felt by the individual soul, and known only by their effects.

9. Did Nicodemus express any surprise on hearing these truths?

10 – 13. What reply did Jesus make?

Would Nicodemus have been surprised, if Jesus

* See Peabody's "Lectures on Christian Doctrine," Lect. VI. *Regeneration.* Also, Sears on Regeneration.

had merely asserted that the *Gentiles* must be born again?

What was there, then, in this doctrine which he found it so difficult to believe?

In what way did he show his respect and affection for Jesus after his crucifixion? John xix. 39 – 42.

14, 15. What did Jesus predict with regard to his death, and the results that would flow from his sacrifice for man?

For what purpose did Moses make the brazen serpent here alluded to? Num. xxi. 4 – 10.

Is regeneration necessary to every human being?

Is it a sudden or a gradual change?

Ans. In most cases it is gradual; for our Saviour compares the growth of religion in the heart to the growth of grain: "first the blade, then the ear, after that the full corn in the ear." Yet there are undoubtedly instances in which it is really a very rapid process.

Is regeneration effected by the agency of God or of man, or by both? Phil. ii. 12, 13. Luke xi. 9, 10, 13; xiii. 24.

How can we know that we have been born again?

Ans. Spirituality of character is the only sign with which we should rest satisfied; the consciousness of a growing likeness to Jesus, of spiritual tastes, feelings, and purposes. The daily life, too, must be conformed to his teachings and example. Matt. vii. 21. John xiv. 21. 1 John iii. 24.

In what words does Paul urge his friends to watchfulness and perseverance in the Christian course?* Eph. vi. 13 – 18.

* The answers to many of the questions in this lesson are necessarily very brief and imperfect. The teacher should *converse*

16, 17. What does John say of the love of God?

In what other words does he express the same truth? 1 John iv. 9 – 11.

18, 19. What is said of those who believe on Jesus, and of those who believe not?

What is the meaning of these words?

20. What is said of him that doeth evil?

Why are Christ and his gospel called the Light? Compare John ix. 5, and Eph. v. 13, 14.

21. What is said of him who doeth the truth?

Who is said to abide in the light? 1 John ii. 10.

LESSON XII.

LAST RECORDED TESTIMONY OF THE BAPTIST. — OBSERVATIONS OF THE EVANGELIST.

JOHN III.

22. After the conversation with Nicodemus, where did Jesus go?

23, 24. Where was John the Baptist at this time; and how was he occupied?

What does the word Ænon signify?

Ans. A fountain or stream. The exact site of this place is now unknown.

25. What discussion arose between the disciples of John and the Jews?

What do you understand by this?

Ans. Probably the question had reference to the comparative merits of the baptism of John and of Jesus.

freely with his pupils upon the subject, and endeavor to give them clear and adequate ideas concerning it; thus supplying the unavoidable deficiencies of a mere manual.

26. What did they say to John with regard to Jesus?

Did they not suppose that he would be jealous of this spreading popularity of Jesus?

27 – 30. What reply did John make?

Do not these words show that he was far superior to any feelings of envy toward Jesus?

31, 32. What does the Evangelist say of the divine mission of Jesus?

33. What is said of him who receives the testimony of Jesus?

Where do we find this same thought expressed in a different form? 1 John v. 10.

34. Did Jesus come in his own name, or speaking the words of God?

35. What is said of the love of the Father?

36. What is said of him who believeth on the Son, and of him who believeth not?

Do not these words teach that Jesus was indeed a divine being sent by God as the Saviour of the world?

Can we find any instance in which such language as this is applied to the prophets, or any of the Jewish teachers?

Will you repeat some passages that prove the divine authority of Jesus, and his superiority to all other created beings? Luke xii. 8, 9. John v. 25 – 29; vi. 35, 47; xi. 25, 26; viii. 58; xvii. 2 – 5. 1 Cor. xv. 20. 2 Cor. iv. 6; v. 10. Eph. i. 18 – 23. Heb. i. 1 – 5.

Should not a being so great and perfect, so full of love to man, be always spoken of and regarded with reverence, trust, and affection?

Are *you* striving earnestly, in heart and life, to be a disciple of Jesus?

LESSON XIII.

CONVERSATION WITH THE WOMAN OF SAMARIA. — SUBSEQUENT OCCURRENCES.

JOHN IV.

1, 2. What had the Pharisees heard respecting Jesus?

Why do you suppose that Jesus baptized not?

Ans. It is very probable, that, if any had been baptized by Christ himself, they might have claimed a superiority over the other disciples, and thus have introduced discord into the infant church. Refer to 1 Cor. i. 14–16.

3. Where did he go upon leaving Judea?

4. Through what country was he obliged to pass?

5. To what city did he come?

What was the ancient name of this place?

Ans. Sichem or Shechem.

Have we any notice of this place in the Old Testament? Gen. xii. 6. Josh. xxi. 21. See also Acts vii. 16.

Can you give some account of the Cities of Refuge, and why they were so called? Num. xxxv. 9–15 Deut. xix. 1–10. Josh. xx. 7–9.

Where do we find the account of Jacob's purchasing this piece of ground? Gen. xxxiii. 18, 19. Josh. xxiv. 32.

6. Why did Jesus stop at this particular place?

Are not wells of water esteemed an important possession in the East?

What was the sixth hour?

Ans. Twelve o'clock at noon. The whole day was divided into twelve hours; the first hour corresponding to what we call six o'clock in the morning.

Were the Jews and Samaritans on terms of friendly intercourse? See verse 9, and Luke ix. 51 – 56.

What were some of the causes of the mutual enmity and contempt of the Jews and the Samaritans?

Ans. 1st. Because the Samaritans were not genuine Israelites, but a mixed race, being in part descended from gentile or heathen colonists; and also because their religion was a mixture of Judaism and idolatry. 2 Kings xvii. 24 – 33, 41.

2d. Because they received, as of divine authority, no part of the Old Testament except the Pentateuch, or the five books of Moses.*

3d. Because they had opposed the rebuilding of the temple at Jerusalem, after the return of the Jews from the Babylonish captivity. Ezra iv. 1 – 6. Neh. iv.; vi. 1 – 14.

4th. Because they had built a temple on Mount Gerizim, under the direction of Sanballat, in opposition to that in Jerusalem. Refer to Judges ix. 7.

5th. Because, about a hundred and sixty-seven years before Christ, in the reign of Antiochus Epiphanes, the Samaritans had dedicated their temple to Jupiter, though they afterwards returned to the true God.

7. When Jesus was seated at the well, who came to draw water?

Is it still customary in Eastern countries for women to draw water?

Can you mention any instances of this kind, related in the Old Testament? Gen. xxiv.; xxix. 1 – 14.

8. Where were the disciples at this time?

What did Jesus say to the woman?

* See Jahn's Biblical Archæology, sect. 326.

9. Did she express any surprise at his request?

10. What answer did Jesus make?

11, 12. What did the woman reply?

13, 14. What did Jesus say of the water that he could give her?

What is the meaning of this living water?

Ans. The spiritual teachings of Jesus, and the influences of the Divine spirit, which, when received into the soul, are an unfailing source of life, and of inward peace and happiness.

Will this water of life be given to all who desire it? John vii. 37. Rev. xxii. 17.

15. Did the woman wish for this water?

Did she understand the true meaning of the words of Jesus?

16. What did he tell her to do?

17. What did she reply?

17, 18. What circumstances did Jesus mention with regard to her past life?

What was his object in so doing?

Ans. Probably to impress her mind at once with his prophetic knowledge.

19. Did his words have this effect?

20. Where did she say that her fathers worshipped?

Where did the Jews say that men ought to worship?

21 – 23. What solemn reply does Jesus make with regard to the worship of the Father?

24. What is the only acceptable worship of God?

What is it to worship in spirit and in truth?

Can we expect our prayers to be accepted, unless we *really desire* the petitions we offer?

Is it not a sinful mockery ever to engage in this act carelessly or irreverently?

25. Did the woman know Jesus to be the Messiah?

26. In what words did he make himself known to her?

27. When the disciples returned, were they surprised to find him talking with the woman?

Can you mention any other instances of the Saviour's holding intercourse with persons who were despised by others? Luke v. 27 – 32; vii. 36 – 50; xix. 1 – 10.

28. What did the woman then do?

29. What did she say to the persons whom she met?

30. What did the people do?

32. When the disciples prayed Jesus to eat, what reply did he make?

33. Did they understand his words?

34. How did he explain his meaning?

Have *we* not all, like Jesus, a work to accomplish?

Will not the consciousness of faithfully doing our duty give us an inward satisfaction and peace which the world knows not of?

May not this inward happiness, this consciousness of the Divine approval and blessing, be well termed the food of the soul?

35 – 38. In what words did Jesus continue to address his disciples?

What are the color and appearance of the fields of grain when ripe?

What was the usual time of the harvest?

Ans. The wheat-harvest was chiefly in May; the seed-time for most kinds of grain in January.

Did this conversation occur near the harvest-time?

Ans. It did.

What, then, do you understand by the 35th verse?*

* "Say ye not that there are four months between seed-time and harvest? But lift up your eyes, and look on the fields; for, though

Ans. The language here used is doubtless figurative, as Jesus wished to direct the attention of his disciples to the crowds of Samaritans, who had left the city, and were on their way to meet him. He speaks of the spiritual harvest which was made ready for them through his teachings, and bids them enter in and reap the fruits of the seed which he had sown.

Where do we find language similar to this? Matt. ix. 36 – 38.

Do you recollect any other instances in which the effect of religious instruction is compared to the growth of grain? Mark iv. 3 – 9, 26 – 29.

39. Did any of the Samaritans believe on Jesus?

40. How long did he remain in Sychar?

41, 42. What was the result of his teachings?

LESSON XIV.

JESUS, WHILE AT CANA OF GALILEE, HEALS THE NOBLEMAN'S SON, WHO WAS ILL AT CAPERNAUM.

JOHN IV.

43, 46. To what place did Jesus go after he left Sychar?

45. Did the Galileans receive him gladly?

46. Who came to Jesus while he was at Cana?

47. For what purpose did he come?

Who was this nobleman?

Ans. Probably Chuza, the steward of Herod Antipas, tetrarch of Galilee. See Luke viii. 3.

How far was Capernaum from Cana?

Ans. About twenty miles.

the seed has just been sown, the fields are already white, and ready for the harvest."

48. What did Jesus say to the nobleman? *

49. What earnest request did the nobleman then proffer? †

50. What consoling reply did Jesus make?

Did the nobleman believe the words of Jesus?

51. As he was returning home, who met him?

What joyful tidings did the servants announce to him?

52. At what hour did the child begin to amend?

What was the seventh hour?

Ans. One o'clock, P. M.

53. What effect did this miraculous cure have upon the nobleman and his family?

Must they not, ever after this, have regarded Jesus with the warmest love and gratitude?

Has God ever restored any of your near friends from severe illness?

What, then, should be your feelings toward him?

Can you mention some of the uses of sickness?

Have we any other recorded instance, in which Jesus effected the cure of a person while at a distance? Matt. viii. 5 – 13.

Can you point out any similarity in these two narratives?

Do they not manifest the wonderfully miraculous power of Jesus?

What disposition did Jesus require in those who came to him to be healed? Matt. viii. 13; xv. 28. Mark v. 34; x. 52.

Can you relate any instance in which the prophet Elijah restored a child from severe illness? 1 Kings xvii. 8 – 24.

* "Will ye not believe unless ye *see* signs and wonders?"

† Referring to the situation of Capernaum, on the borders of the lake, while Cana was among the hills in the south of Galilee.

Will you give some account of the sickness and death of King David's child? 2 Sam. xi.; xii. 1–24.

In what words does David express his sense of the constant care and loving-kindness of God? Ps. ciii. 1–5, 13–18.

What does Moses say of the frailty of human life? Ps. xc. 4–6, 10, 12.

In what words does the Apostle James express the same thought? James iv. 13–16.

Knowing the uncertainty of life, what feelings should we endeavor constantly to cherish? Luke xii. 35–40. 1 Thess. v. 6–11.

LESSON XV.

DURING THE FEAST OF PENTECOST, JESUS HEALS THE INFIRM MAN AT BETHESDA. — HIS SUBSEQUENT DISCOURSE BEFORE THE SANHEDRIM.

JOHN V.

1. On what occasion did Jesus go up to Jerusalem, after he left Cana of Galilee?

What feast was this?

Ans. The Feast of Pentecost, which was celebrated in the month of May; so called from a Greek word signifying "fiftieth," as it took place fifty days after the Passover. Lev. xxiii. 15, 16.

By what other names was this feast also called?

Ans. It was sometimes called the Feast of Weeks, from the seven weeks which intervened after the Passover, Deut. xvi. 9, 10; and also the Feast of Harvest, or of first-fruits, as on this occasion loaves were presented, the first-fruits of the wheat-harvest.

Many sacrifices were offered; but the festival continued only one day, Lev. xxiii. 15 – 21.

Were all the Jews required to attend this festival? Deut. xvi. 16.

2. What was there at Jerusalem, near the sheep-market, or more properly near the sheep-gate? Refer to Neh. iii. 1, 32; xii. 39.

What is the meaning of the word Bethesda?

Ans. "House of Mercy."

What do you understand by the pool's having five porches?

Ans. The enclosure around it was probably a pen tagon, or of a five-sided form; and on each side was a porch, or place of shelter, for those who resorted thither to bathe, or to be cured.

3. Who were assembled there at this time?

4. For what purpose were they assembled?

What do you understand by this verse? *

Ans. The pool here spoken of was probably an intermittent mineral spring, possessing medicinal qualities, undoubtedly of much efficacy in certain kinds of sickness. And as remarkable natural phenomena were attributed among the Jews to the interposition of angels, we find that the popular language is here used by the Evangelist with reference to the sudden flow of this fountain or spring of water.

5. How many years had a certain man been sick and infirm, who was lying by the pool at this time?

6. What did Jesus say to him when he drew near?

7. What did the man reply? †

* See Jahn's Biblical Archæology, sect. 198.

† "It has been inferred from these words, that only the first individual who entered the water after the spring commenced flowing could be cured, either on account of its situation, or the quickness with which its healing, medicinal qualities were exhausted"

8. What did Jesus command him to do?

9. What followed his words?

What kind of bed is here meant?

Ans. Simply a small, light mattress. Sometimes it consisted of no more than a thick cotton quilt doubled.

On what day was this cure performed?

10. What did the Jews say to the man who had been healed?

11. What reply did he make?

12, 13. Did he know that it was Jesus to whom he was indebted for his restoration to health?

14. When Jesus met him in the temple, what did he say to him?

15, 16. Why did the Jews seek to persecute Jesus?*

Did not many of the Pharisees pride themselves upon their strictness in keeping the sabbath?

Were the Jews permitted to do any work on the sabbath? Lev. xxiii. 3. Jer. xvii. 21, 22.

Will you repeat the fourth commandment? Exod. xx. 8 – 11.

Does not Jesus teach that it is *always* lawful to perform acts of kindness and of love?

What is the true and best use to be made of the sabbath?

17. What defence did Jesus make before the Sanhedrim to the charge brought against him?

18. Did not the Jews misinterpret his words?

* It is supposed by many that this verse should be rendered, "Therefore did the Jews *prosecute* Jesus, because he had done these things on the sabbath-day." He was brought before the council of the Sanhedrim, to answer to the charge of profaning the sabbath; and the remainder of the chapter consists of his defence before this tribunal.

19 – 21. From whom did Jesus say that he derived all his power?

22, 23. To whom has the Father committed all judgment? Rom. xiv. 10.

24. What does Jesus say of those who hear his words?

What do you understand by the phrase "but is passed from death unto life"?

25 – 27. What hour does Jesus say to them "is coming, and even now is"?

What is the meaning of these words?

Ans. That the hour had come when the dead in trespasses and sins, the spiritually dead, should be reclaimed to virtue and a new life, through the divine influence of his life and teachings.

28, 29. In what solemn words does he speak of the resurrection of the dead, and a future retribution? Matt. xvi. 27.

What language does the Apostle Paul use with reference to a just retribution hereafter? 2 Cor. v. 10. Gal. vi. 7, 8.

What was the sublime vision of the last judgment seen by John? Rev. xx. 12, 13.

Knowing this great truth, with what feelings should we endeavor to meet the lesser temptations and duties of each day?

Are we not often more apt to fail in these than in such as appear to us great?

Have you formed the habit of daily self-examination, knowing that for all these things we are to render an account?

30. What does Jesus again say of his dependence upon the Father?

31 – 35. To whom does he refer as bearing witness to the truth of his teachings and mission?

36 – 40. What greater witness had he than even that of John? *

41, 42. Did he receive honor or glory from men?

43, 44. In whose name did he come?

45 – 47. If the Jews had really believed in the writings of Moses, would they not have believed in Jesus?

What is the meaning of this passage?

Ans. Jesus says: "I appear not before the Father as your accuser; but Moses — he whom you regard with so much reverence, as your greatest lawgiver — *he* is your accuser, for he wrote concerning me; and, had you believed his writings, you would also have had faith in me."

LESSON XVI.

THE WALK THROUGH THE CORN-FIELDS.

MATTHEW XII.

To what place did Jesus go after he left Jerusalem? Luke iv. 14, 15.

1. What happened on the sabbath-day

What kind of corn is here meant?

Ans. Probably barley or wheat, as Indian corn

* The following is perhaps a better rendering of this passage: "But I have testimony greater than that of John; for the works which the Father hath given me to finish, these very works which I am doing bear testimony concerning me, that the Father hath sent me. And the Father who sent me hath himself borne testimony concerning me. Have ye never heard his voice, nor seen his appearance? and have ye not his word abiding among you? — that ye believe not on him whom he hath sent! Ye search the Scriptures, because in them ye think ye have everlasting life, and it is they which bear testimony concerning me; and yet ye are not willing to come to me, that ye may have life."

was unknown until modern times, and all kinds of grain were formerly called corn. The heads of grain were rubbed in the hands for the purpose of shelling out the kernels.

Was it lawful for the disciples to pluck the grain, as they passed through the fields. Deut. xxiii. 25.

2. What did the Pharisees say when they saw them so doing?

Did they not regard every kind of labor on the sabbath as unlawful? Exod. xxxv. 2, 3. Num. xv. 32 – 36.

3 – 5. What reply did Jesus make to them?

What was the show-bread?

Ans. The show or shown-bread consisted of twelve loaves, which were placed in the sanctuary every sabbath, as an emblem of the offering of the twelve tribes; at the same time the old bread was removed, to be eaten by the priests alone. Exod. xxv. 23 – 30. Lev. xxiv. 5 – 9. Num. iv. 7.

What was the form of these loaves?

Ans. They were quite large, and square, covered with leaves of gold, and were placed upon the altar in two piles of six each.*

What is the meaning of the fifth verse?

Ans. That the labor of the priests on the sabbath, in slaying and preparing the victims for sacrifice, was as great as on other days; yet they were blameless, because they acted in accordance with the law of Moses.

6 – 8. What further remarks did Jesus make to the Pharisees?

What did he pronounce better than mere sacrifice? 1 Sam. xv. 22. Hos. vi. 6.

* See Robinson's Calmet, page 209.

What remarks did he make with regard to the sabbath? Mark ii. 27, 28.

What do you understand by these words?

Will you give some account of the act of David, alluded to in the third and fourth verses? 1 Sam. xxi. 1 – 6.

What was the chief cause of Saul's enmity against David? 1 Sam. xviii. 5 – 16.

Did Saul ever seek David's life? 1 Sam. xix. 8 – 11.

Will you relate the manner of his escape from Saul? 1 Sam. xx.

How did David repay the evil designs of Saul? 1 Sam. xxiv. – xxvi.

Will you refer to some of the Psalms of David supposed to have been written about this time? Ps. xxxv.; lv. – lvii.; lix.

Will you give an account of Saul's death? 1 Sam. xxxi.

What were the feelings of David on hearing of the death of Saul and of Jonathan? 2 Sam. i.

Who succeeded Saul in the government of Israel? 2 Sam. v. 1 – 3.

How many years did David reign? 2 Sam. v. 4, 5.

LESSON XVII.

CHRIST REJECTED AT NAZARETH.

LUKE IV.

16. To what place did Jesus go on the next sabbath?

What lesson may we learn from our Saviour's cus-

tom of attending the worship of the synagogue every sabbath ?

At what period did the Jews erect synagogues for the purpose of public worship ?

Ans. Not until after the Babylonish captivity; as, previously to that time, they seem to have held their social meetings for religious worship, either in the open air, or in the houses of the *prophets.*

Will you give some description of the manner of building the synagogues, and of the usual form of service ? *

17. What book was given Jesus to read ?

Who probably requested him so to do ?

Ans. The ruler of the synagogue ; who was accustomed to call upon different individuals, capable of the duty, to take part in the exercises.

Was this book printed or written ?

Ans. It was written, as the art of printing was not invented until the year 1436.

Were the books of the ancients like those we now use ?

Ans. They were not; but were written on long strips of parchment or vellum, having a round stick at each end, around which they were rolled up. Hence the word volume, from the Latin *volumen,* a thing rolled up.

Was the whole of the Bible commonly made into one roll or volume ?

Ans. It was not ; but the separate books were written on different rolls of parchment. And, as it was the custom to read through the Scriptures once every year, certain portions were allotted to each sabbath.

* See Robinson's Calmet, page 871; Ware's Life of the Saviour, chap. viii.; Jahn's Archæology, sect. 344, 345.

When a person read the book, he unrolled it as he went on, and wound it up again on another roller. Whoever, therefore, was appointed to read the law, found the place without difficulty, by merely opening the roll.

18, 19. What passage of the sacred writings did Jesus read? Isa. lxi. 1 – 3.

What is meant by "the acceptable year of the Lord"?

Ans. Reference is here made to the year of Jubilee, when all debts were cancelled, estates restored to their former owners, and slaves emancipated. Jesus came to bring spiritual freedom and redemption to man, and thus to proclaim a spiritual Jubilee to the world.

How often did the year of Jubilee occur? Lev. xxv. 10.

Will you give some account of it? Lev. xxv. 8 – 17, 25 – 34, 39 – 55.

Was not every seventh year also regarded as sacred?* Exod. xxiii. 10, 11. Lev. xxv. 1 – 7; 18 – 22. Deut. xv. 15.

20. To whom did Jesus give the book when he had finished reading?

Who was the minister?

Ans. He was a servant or attendant, who kept the sacred books, and brought them forward when they were wanted.

21. What did Jesus say to the people who were present?

22. What effect did his words produce upon his hearers?

Why were they offended? Matt. xiii. 54 – 57.

* See Horne's Introduction, vol. i. page 160.

23 – 27. When Jesus perceived their feelings, in what language did he address them?

28, 29. What did the people do when they heard these words?

30. Did Jesus escape their evil designs?

What account can you give of the famine alluded to by our Saviour, and of the woman of Sarepta? 1 Kings xvii.

Where was Sarepta?

Ans. It was a city in Phœnicia, on the Mediterranean Sea, midway between Tyre and Sidon. The more ancient name of the place was Zarephath.

Have we accounts in the Scriptures of any famines that occurred earlier than this period? Gen. xii. 10; xxvi. 1; xli. – xlv.

Will you relate the history of Naaman the Syrian? 2 Kings v.

Can you give some account of the disease called leprosy? * Refer to Lev. xiii.; xiv.

SECTION IV.

Transactions connected with the Feast of Tabernacles

LESSON XVIII.

JESUS GOES TO JERUSALEM ABOUT THE MIDDLE OF THE FEAST. — TRANSACTIONS DURING THE FEAST.

JOHN VII.

2. Which of the three great Jewish festivals was near at hand?

* See Calmet, page 614; Jahn's Archæology, sect. 188, 189.

At what season of the year was it held?

Ans. In September or October; and it lasted eight days.

What was it designed to commemorate?

Ans. The period when the Israelites, after escaping from Egyptian slavery, dwelt in tents or tabernacles, during their sojourn in the wilderness of Arabia.

By what other name was it also called?

Ans. The Feast of Ingathering. It was a season of joyful thanksgiving; for the fruits of the second harvest were then gathered in, and formed a part of the sacrifices offered on the occasion. Exod. xxiii. 16; xxxiv. 22.

Where did the people dwell during this feast?

Ans. In arbors or tents, made of the boughs of trees, and arranged throughout the streets of Jerusalem, and on the flat roofs of the houses; thus giving the city the appearance of one vast wilderness of green. It was considered the most magnificent of the three great festivals.

What further account can you give of this feast? Lev. xxiii. 39 – 43. Deut. xvi. 13 – 15. Neh. viii. 13 – 18.

What was the last day of the feast sometimes called?

Ans. On the first day, the people gathered branches of willow and palm trees, and went in procession to the temple, and encompassed the altar of burnt-offerings, singing songs, and crying, "Hosanna!" Hence these branches were called "Hosanna"; and the last day was called the "Great Hosanna," because on that day the ceremony was performed seven times.

What other ceremonies were also observed on the last day?

Ans. A golden vessel, filled with water from the

fountain of Siloam, was brought into the temple by one of the officiating priests; the bearer chanting the words, "With joy we draw water from the well of salvation." These words, and the remainder of the twelfth chapter of Isaiah, were then sung by the assembled multitude. The water was then mingled with wine, and brought to the altar, where it was poured upon the evening sacrifice, in commemoration of the miraculous relief of the Israelites when they thirsted in the wilderness. Exod. xvii. It was also accompanied with prayer for a supply of rain in the approaching seed-time.

Where was the fountain of Siloam?

Ans. It was near the walls of Jerusalem, between the city and the brook Kedron.

3, 4. What did the brethren of Jesus desire him to do at this time? *

5. Did they believe in him as the promised Messiah?

Were they afterwards numbered among his disciples? Acts i. 14.

6 – 9. What reply did Jesus make to them?

10. Did he at length go up to the feast?

Why do you suppose that he went in secret?

11 – 13. Did the Jews expect to see him at Jerusalem? †

* About this time, Herod imprisoned John the Baptist in the fortress of Machærus, near the Dead Sea, where the tetrarch resided when in Perea. It was now September: the three preceding months of June, July, and August, the period of the most intense summer heat in Palestine, had been passed by our Saviour in Galilee in comparative retirement. The relatives of Jesus began to be tired of his unostentatious life, and quiet labors of love; and urged him, if he wished to do anything great, or to gain new adherents, to go up to the holy city, and publicly show forth his power, and advocate his claims, as the long-expected deliverer of Israel.

† "*The Jews*" often denotes, in this Gospel, the *leading men*

15. How were the Jews affected in listening to the teachings of Jesus in the temple?

16, 17. What did he say of his doctrine?

18. What other test did he propose of the truth of his claims?

19. In what words did he reprove them for their disobedience to the law?

20. What did the people say in reply?

21 – 23. In what language did he continue to address them? * Gen. xvii. 10 – 12.

24. What rule does he give with regard to the judgment of others?

25 – 27. Did the people suppose Jesus to be indeed the Christ?

28, 29. What reply did he make to their words?

30. Did the people seek to take him?

31. Did any of them believe on him?

32. Were the Pharisees desirous of taking him?

33, 34. What did Jesus say to the officers sent to apprehend him?

What did he mean by these words?

35, 36. Did the Jews understand his meaning?

37 – 39. What did Jesus say in the last great day of the feast? †

Is not this invitation given to all? Rev. xxii. 17.

"And there was much murmuring." "This refers rather to the manner than to the matter of the conversation, and represents the people as talking and inquiring in a low, murmuring sound; whispering, in contrast with speaking openly, as in verse 13."

* "I have done one work," — referring to the healing of the infirm man at the pool of Bethesda on the sabbath, during the Feast of Pentecost, which occurred in the month of May. Jesus had probably not visited Jerusalem since that period.

† These words were probably spoken during some interval in the service, when the water from the pool of Siloam was poured out upon the altar.

40 – 44. What were the feelings of the people toward Jesus, after listening to his teachings? Isa. xi. 1. Micah v. 2.

45. What did the Pharisees say to the officers on their return?

46. What emphatic reply did they make?

47 – 49. Were the Pharisees willing to be convinced of their error?

50, 51. What did Nicodemus say in favor of the claims of Jesus?

Might not the remembrance of his interview with Jesus by night, some months previously, have emboldened Nicodemus to speak this word in his behalf, even in the council of the Sanhedrim?

What was the law of Moses with regard to "judging," to which he here alludes? Exod. xxiii. 1. Deut. i. 16, 17; xix. 15.

52. What did the Pharisees say to Nicodemus?

53. Where did the multitude go upon dispersing?

To what place did Jesus retire? John viii. 1.

LESSON XIX.

THE WOMAN TAKEN IN ADULTERY BROUGHT BEFORE JESUS. — HIS CONVERSATION WITH THE JEWS ON THE DAY AFTER THE FESTIVAL.

JOHN VIII.

2. When Jesus went into the temple on the next morning, how was he occupied?

3. Whom did the Scribes and Pharisees bring before him?

4 – 6. For what purpose did they bring the woman?

Did Jesus take any notice of their accusation?

What was the law of Moses with regard to this sin? Lev. xx. 10. Deut. xxii. 22.

7, 8. What striking rebuke did he give them? Refer to Deut. xvii. 7.

9. What was the effect of his words?

10, 11. What did Jesus then say to the woman?

May we not, from this striking incident, learn a lesson of forbearance and charity toward others?

Should we not always endeavor to judge kindly of the motives and conduct of others?

What does our Saviour teach us upon this subject? Matt. vii. 1 – 5.

What does Paul say of charity, or love to others? 1 Cor. xiii. 4 – 7.

In what words does the Apostle John speak of the love we ought to have one toward another? 1 John iv. 7 – 11.

12. After this occurrence, what did Jesus say to the people who were gathered around him?

Why did he compare himself to the light?

Ans. As it was now the early morning, the rising sun had just begun to gild with its beams the towers of the holy city. Jesus came into the world as a centre and source of spiritual light, to dispel the shades of sin and death.

13. What did the Pharisees say to him?

By the law of Moses, how many persons were required to bear witness to the truth of any accusation? Deut. xvii. 16.

14 – 19. What did Jesus reply?

20. Where was he when he spoke these words?

In what part of the temple was the treasury?

Ans. It was an apartment in the court of the women, containing the chests into which the Jews cast their offerings. See Mark xii. 41 – 44.

29. Through whose power did Jesus teach and perform his wonderful works?

30. Did any of the people believe on him?

31, 32. What is the only true test of discipleship? John xv. 10.

What is the meaning of the words, "The truth shall make you free"?

Ans. That the truth of Christ received into the heart would free them from the power and servitude of sin; for Jesus afterwards said, "Whosoever committeth sin is the servant or slave of sin"; and then added, "If the Son shall make you free, ye shall be free indeed."

59. How did most of the people receive the words of Jesus?

LESSON XX.

THE CURE OF THE MAN BLIND FROM HIS BIRTH.

JOHN IX.

1. As Jesus passed by, after escaping from the angry multitude, whom did he see?

2. What question did his disciples ask him?

What opinion current among the Jews is here referred to?

Ans. They believed that every evil or calamity was the effect of some sin, and that many who suffered in this world had sinned in some pre-existent state; for the belief in the transmigration of souls was prevalent among the Jews, as well as among other Oriental nations.

What far higher view of the beneficent influence of suffering and sorrow did Jesus impart to his followers? See 2 Cor. iv. 17, 18. Heb. xii. 5, 6.

3 – 5. What reply did he make to the question of his disciples?

6. What did he then do to the blind man? *

7. What did he command him to do?

What followed this act?

Will you give some description of the eye? †

What is its form? How is it kept constantly moist?

What is the retina? Of what use are the eyelashes?

How does the human eye differ from that of birds or quadrupeds?

Can persons born blind be taught to read, or to do any kind of manual labor?

Were asylums for the blind, sick, or insane ever known before the time of our Saviour?

8 – 10. When the neighbors and acquaintances of the blind man saw that he was cured, what did they say to him?

11, 12. What did he reply?

13. Before whom did they bring him?

Ans. Before the Pharisees, or rather before the council or Sanhedrim.

14. On what day was this cure performed? ‡

16. What did some of the Pharisees say of Jesus, because he had done this miracle on the sabbath?

* "This act connected the miracle visibly and sensibly with the agent, and conveyed to the blind man, though he could not see, an assurance that Jesus performed the cure. It was one of the traditional rules of the Jewish doctors or teachers, that spittle should not be put upon or into the eyes of a blind man on the sabbath-day. Our Saviour used both clay and spittle to show his divine authority, and thus set aside their frivolous traditions."

† See Paley's Natural Theology, chap. iii.

‡ By the law, the eighth day of the Feast of Tabernacles was appointed to be observed as a sabbath, as was also the first. Lev. xxiii. 35, 36, 39.

17. What did the man say of him?

18. What means did the Jews take to convince themselves of the truth of his words?

19. What question did they ask his parents?

20, 21. What reply did they make?

When was a Jew considered of age?

Ans. At the age of thirteen, a person was considered competent to give testimony as to matters of fact.

22, 23. Why did they not give a direct answer to the question of the council?

In what did the punishment of excommunication, here referred to, consist?

Ans. There were three degrees of excommunication used among the Jews. The *first* implied the suspension of intercourse with all Jews whatever, even with one's own family. A person thus excommunicated was not allowed to approach another nearer than at a distance of four cubits. The separation continued thirty days; and, in case the individual did not repent, the sentence could be renewed, even when the transgression was but slight.

The *second* degree of excommunication was denominated "the curse." It was pronounced in the presence of ten men, and so thoroughly excluded the guilty person from all communion whatever with his countrymen, that they were not allowed to sell him anything, even the necessaries of life.

The *third* was a solemn, absolute, and final exclusion from all intercourse and communion with any other individuals of the nation, and an abandonment of the criminal to the retribution of the divine justice. This last degree of punishment is denoted by the phraseology used in 1 Cor. v. 5, and 1 Tim. i. 20.

Each degree, of course, involved an entire exclusion from the worship of the synagogue.

24. What did the Pharisees say to the man, when they had again called him?

25. Did he still persist in his former statement?

26. Why do you suppose that they requested him again to repeat his story?

27. What reply did he make?

28, 29. How did they receive his words?

30 – 33. In what language did he continue to address them?

34. What did they reply to his arguments?

35. When Jesus found the man, after the Pharisees had cast him out, what did he say to him?

36. Did the man know who Jesus was? *

37. In what words did Jesus reveal himself to him?

38. Did the man believe in him?

39. In what language did he address the Pharisees who had gathered around him, as he talked with the man?

40. What did they reply?

41. What did Jesus say of the blindness of their minds?

What do you understand by spiritual blindness?

Is it not far more to be feared than the mere blindness of the bodily eye?

Will not God impart spiritual light, through Christ, to all who sincerely seek for truth and guidance?

* "As the man did not receive his sight until he had washed in the pool of Siloam, he had not seen Jesus, nor, as it appears, heard his discourses, but was convinced simply by his own cure of his just claims as a teacher of divine authority."

LESSON XXI.

CHRIST, THE GOOD SHEPHERD.

JOHN X.

Jesus, in continuing his discourse with the people, compares himself to the good shepherd: why do you suppose that he used this figurative language?

Ans. Doubtless, in order more fully to attract the attention of the people; and as he was probably near the temple where many sheep were kept, to be used for sacrifice at the time of the festival, he drew his imagery, as was so often his wont, from the objects immediately around him.

1. What does Jesus say of him who enters not by the door into the sheepfold?

2 – 5. Who is the true shepherd of the sheep?

6. Did the people understand these words?

7 – 10. How did Jesus explain his true meaning? What did he mean by calling himself the "door of the sheep"?

Ans. That those who truly believed in him, and followed his teachings and example, would find salvation from sin, and eternal life.

11. What does he say of the good shepherd?

12, 13. What of the hireling?

15. How, or in what manner, did Jesus say that he knew the Father?

What did he mean by saying that he had other sheep that were not of that fold?

Ans. He referred to all those persons of every nation, besides the Jews, who, on hearing the truths of his gospel, should believe in him and obey him.

17, 18. Why does Jesus say that the Father loves him?

What does the Apostle John say of the love of God as manifested in the life and death of Christ? 1 John iv. 9, 10.

19 – 21. How were these words received by the Jews?

Will you repeat the twenty-third Psalm, written by King David, commencing with those beautiful words, "The Lord is my shepherd, I shall not want"?

Why do you suppose that the narrative of the life of Jesus thus far is found almost exclusively in the Gospel of John; or why were not more of the events which transpired between the time of the Temptation and the Feast of Tabernacles recorded by the other Evangelists?

Ans. John was attached to our Saviour from the first. He probably accompanied him on his visits to Jerusalem at the several festivals, and was an eyewitness of what occurred during those visits. Matthew was called later; and he therefore (as well as Mark and Luke, to whose informants the same remark is applicable) relates little till after the appointment of the twelve apostles, because until about that time he was not an eyewitness. During the festivals, John was in his master's company; but in the intervals he returned to his employment on the Lake of Galilee, and did not become a constant companion of Jesus, until some time after the Feast of Tabernacles. He therefore confines himself to what occurred at the festivals, as the other Evangelists, who wrote their Gospels several years before he did, had related all else that was important, and it was apparently his plan to tell chiefly what they had omitted. We may also suppose, that, as they had narrated

Christ's ministry in the provinces, it was a part of John's plan to record his ministry in the city and neighborhood of Jerusalem.

SECTION V.

Christ's Public Preaching in Galilee, in the Interval between the Feast of Tabernacles and that of the Dedication, until the Mission of the Twelve.

LESSON XXII.

ON HEARING OF THE IMPRISONMENT OF THE BAPTIST,* CHRIST PROCLAIMS THE APPROACH OF THE KINGDOM OF HEAVEN —HE CALLS PETER, ANDREW, JAMES, AND JOHN.

MATTHEW IV.

Why did Herod place John the Baptist in prison? Mark vi. 17 – 20.

* "The imprisonment of John the Baptist, which seems to have occurred shortly before the Feast of Tabernacles, appears to have been the signal for that grand series of miracles and public instructions which took place in Galilee before the mission of the twelve. Everything was favorable for this short but most momentous and incessantly occupied period. The war in which Herod was engaged with his father-in-law, Aretas, kept the tetrarch away from the Galilean portion of his dominion. The labors of the husbandman had come to their annual termination; the weather was settled; the air was temperate; and the circumstances at the Tabernacles had strengthened all the expectations of the people of Galilee, that the time was at hand. Being under a separate government, and remote from the strongest influences of the chief priests and Pharisees, they were more at liberty to listen to the awakening declaration, 'The kingdom of Heaven draweth near.' After his sojourn in the desert, Jesus had received several disciples of John as his followers, who afterwards became his constant attendants,

12, 13. To what place did Jesus go, when he heard of John's imprisonment?

14 – 16. To what prophecy does the Evangelist refer, as being thus fulfilled? Isa. ix. 1, 2.

Who were Zebulon and Naphtali, from whom this portion of the country derived its name? Gen. xlix. 13 – 21. Josh. xix. 10 – 16, 32 – 39.

Why was it called "Galilee of the Gentiles"?

Ans. Galilee was divided into two parts, upper and lower. Upper Galilee was inhabited in part by a foreign and mixed population; hence its designation, Galilee of the Gentiles. Solomon gave to Hiram, king of Tyre, twenty cities in the land of Canaan, in consideration of services rendered by him in building the temple at Jerusalem. These cities were in the neighborhood of Tyre and Sidon, and were peopled in great part by Phœnicians, Egyptians, and Arabians. 1 Kings ix. 10 – 13.

When and by whom was the division of the land of Canaan made among the twelve tribes of Israel? Josh. xiv. 1 – 5.

Were the descendants of Levi permitted to inherit an equal portion with the other tribes? Josh. xiii. 33.

17. What constituted the subject of the preaching of Jesus at this time?

and subsequently his apostles; but, until the present period, it is probable that they followed their usual occupation at the lake. When now the time had come for the public demonstration of power and authority, our Lord, on arriving in Galilee, first called Peter and John, and their brothers, to attend his subsequent course.

The district now traversed by Jesus in his ministry of mercy, though extremely populous, did not extend much more than twenty miles in each direction. For the description of this region, see Carpenter's Harmony, Dissertation III.

18. Whom did Jesus see, as he walked by the Sea of Galilee.

By what other names was this sea sometimes called?

Ans. The Sea of Tiberias, and the Lake of Gennesareth. It is about sixteen miles in length, and six in breadth. It is situated among high, steep hills, and is therefore subject to sudden and severe gusts of wind. Its waters are pure and sweet, and abound in fish.*

What is the meaning of the word Peter? John i. 42.

Ans. It is the same as Cephas in Syriac, and signifies a Rock.

Were Peter and Andrew acquainted with Jesus, previously to this time? John i. 35 – 42.

What was their occupation?

19. What did Jesus say to them?

20. Did they accept his invitation?

21. What two brethren did they meet soon after, engaged in the same business?

22. Did they also follow Jesus?

What kind of nets is here referred to?

Ans. Simply, small casting-nets, unlike that referred to in verse 18, which was a seine, or large drag-net.

What title is often given to James?

Ans. He is called "James the Elder" or "Greater," to distinguish him from "James" called the "Less."

What lesson may we learn from the readiness of these early disciples to leave all, at the command of one whom they regarded as a divine messenger?

* See Carpenter's Harmony, Diss. III. sect. iv.

Does it not add interest to their lives to know that they were united by the ties of relationship and brotherhood, no less than by the higher bonds of a spiritual faith and hope?

LESSON XXIII.

ON THE NEXT SABBATH, CHRIST HEALS THE DEMONIAC IN THE SYNAGOGUE OF CAPERNAUM. — OTHER MIRACLES OF HEALING.

MARK I.

21. To what place did Jesus go, after calling his four disciples?

How was he engaged on the sabbath?

22. How were the people affected by his teachings?

23 – 26. What miracle did he perform while in the synagogue?

What is the meaning of a man "with an unclean spirit"?

Ans. Simply a person who was insane or deranged. Jesus and his apostles used the popular language of the times in reference to this disease; for the Jews, not understanding its nature, regarded persons who had lost their reason, or whose intellect was in any way impaired, as possessed by demons, or the departed spirits of wicked men.

27, 28. When the people witnessed this wonderful act, what did they say among themselves?

29. Upon leaving the synagogue, where did Jesus go?

Who accompanied him?

30, 31. What new miracle of healing did he perform?

32, 33. Whom did the people bring to Jesus at evening?

Why did they wait until the sun was set?

Ans. The Jewish day ended at sunset; and accordingly, after that hour they would not be guilty of violating the sabbath by bringing the sick.

34. Did he heal them of their various diseases?

Must not the thought of the happiness imparted to so many families on this sabbath-day, and the use of his miraculous powers solely for the benefit of others, have added to the peace and joy even of our Saviour's heart?

Have *you* not the power of knowing something of this inward happiness, through the faithful use of such opportunities of kindness as occur every day?

LESSON XXIV.

ON THE DAY AFTER THE SABBATH, JESUS BEGINS HIS FIRST PROGRESS THROUGH GALILEE. — THE MIRACULOUS DRAUGHT OF FISHES.

MARK I. LUKE V

Mark i. 35. How did Jesus pass the early morning hours after the sabbath?

If *his* pure spirit sought strength in prayer, and thirsted for communion with God, what lesson may *we* learn from his example in devotion?

Is it your constant habit to seek the blessing of God, before entering upon the duties of each day?

36. Who followed Jesus to his place of retirement?

37. What did they say to him?

38. What reply did he make?

39. How was his time occupied?

Luke v. 1. Were the people still desirous of listening to his teachings?

Where is the Lake of Gennesareth?

2, 3. What means did Jesus take that he might address the multitude with greater ease?

4. When he had finished speaking, what did he say to Simon?

5. What reply did Simon make?

Do not these words show his readiness to obey the commands of Jesus, and his confidence in his words?

6, 7. What followed this act?

8, 9. How was Peter affected, when he saw the multitude of fishes that they had taken?

10. Who were his partners in labor on this memorable night?

What kind words did Jesus address to them?

11. When they had brought their ship to land, what did they do?

What words of encouragement and promise did Jesus afterwards address to those who had left all to follow him? Luke xviii. 29, 30.

Had these early disciples at this time a true idea of the nature of Christ's kingdom?

When the fame of his miracles had spread throughout the country, did he still continue his acts of mercy? Matt. iv. 24.

From what different regions were the multitude collected? Matt. iv. 25.

LESSON XXV.

THE SERMON ON THE MOUNT.

MATTHEW V.

1. Where did Jesus go in order to address the multitude that surrounded him?

Where was this mountain?

Ans. Its exact location is not now known; but it was probably some well-known mountain or hill in the vicinity of Capernaum.

Why are the first twelve verses of this chapter sometimes called the "Beatitudes"?

Ans. Because each one of them begins with the word "blessed," or happy, the Latin for which is *beatus.*

3. What blessing does Jesus pronounce upon the poor in spirit?

What is the meaning of the phrase, "Theirs is the kingdom of heaven"?

Ans. That the humble-minded — those who are conscious of their spiritual wants and needs — are in a state of mind better fitting them for the enjoyments and privileges of the kingdom of heaven, than those who are self-satisfied and proud of their attainments.

4. What does he say of those who mourn?

What rich consolations does Jesus proffer to those who are in any kind of sorrow, perplexity, or trouble? Matt xi. 28 – 30. John xiv. 1, 2; xvi. 33.

5. What blessing is pronounced upon the meek?

Who are the meek?

Ans. The mild, amiable, and conciliating. It is one of the chief marks of greatness in our Saviour's character, that he combined those traits so often deemed

opposite, energy and gentleness, intrepidity and lowliness of mind.

What do you understand by the phrase, "For they shall inherit the earth, or the land"?

Ans. In the early patriarchal times, the Jews looked upon the possession of the land of Canaan as the highest of all blessings. Gen. xv. 5 – 7. Exod. xxxii. 13 From this state of mind grew up a proverbial expression, "to inherit the earth, or to possess the land"; meaning, as its derivation shows, to obtain the greatest blessings, or to acquire the highest good. The expression is elsewhere found coupled with moral traits. See Ps. xxxvii. 9 – 11. Isa. lx. 18 – 21.

6. What blessing does Jesus pronounce upon those who hunger and thirst after righteousness?

What assistance may we expect to receive, if we sincerely strive for goodness and holiness? Luke xi. 13.

7. What is said of the merciful?

If we do not show mercy to others, can we expect to receive it? Matt. vii. 1, 2. James ii. 13.

8. What is said of the pure in heart? *

Do you strive to cultivate pure thoughts and feelings?

Does not the religion of Jesus differ from all other religions, in placing a control upon the thoughts and desires, in addition to rules for the mere outward life?

9. What blessing is pronounced upon the peacemakers?

Cannot *you* do something toward promoting the cause of peace?

10 – 12. What is said of those who are persecuted for righteousness' sake?

* See Livermore's Commentaries, vol. i. page 64.

What do you understand by this phrase?

Ans. Those who are persecuted for their love and practice of goodness, for their religious opinions, or their devotion to duty.

Does not the example of our Saviour confirm his words, and increase their significance and power? 1 Peter ii. 21 – 23.

Is it not far better to suffer for well-doing than for evil-doing? 1 Peter ii. 19, 20; iii. 16, 17; iv. 12 – 16.

Will you mention some of the prophets who were persecuted for their preaching, or for their fidelity to the truth? 1 Kings xviii. 7 – 16; xix. 1 – 3. Jer. xx. 2; xxvi. 8 – 15; xxxii. 2; xxxvii. 11 – 21; xxxviii. 6. Dan. iii. – vi.

13. To what does Jesus liken his disciples? *

14, 15. To what else are Christians compared?

16. Why were they to let their light shine, or their good example appear before men?

Will not the quiet, daily influence of a truly Christian spirit, in whatever sphere of life, diffuse light and happiness around it?

How is it that such a spirit glorifies the Father who is in heaven?

17, 18. For what purpose did Jesus come? †

* "Cast out and trodden under foot of men." — "It is supposed by some, that allusion is here made to a bituminous salt, procured from the Dead Sea, which, as it had a fragrant odor, was sprinkled over the sacrifices in the Temple; and, as it sometimes spoiled when laid up, by exposure to the sun and air, it was scattered over the Temple pavements in wet weather to prevent slipping. The illustration possesses great point, if the practice was observed in our Saviour's day."

† "The idea is, that not only the law in general was permanent, but that even its least requisitions, and the spirit they breathed, were of eternal obligation. The ceremonial and judicial institu-

What is meant by the Law and the Prophets?

Ans. The Pentateuch, or the five books of Moses, were often called "the Law"; while the name of "the Prophets" was applied to those books which the prophets had written, or to the course of religious teaching which had succeeded the Mosaic legislation.

19. Who is to be called the least, and who the greatest, in the kingdom of heaven?

20. Were the disciples of Christ to be satisfied merely with the righteousness of the Scribes and Pharisees?

Who were the Scribes and Pharisees? See Lesson III. and V.

21, 22. What will be the consequence of anger without cause? *

Why is the expression Hell-fire, or the Gehenna of fire, as it is sometimes translated, here used?

Ans. "Gehenna is a word of Hebrew origin, signifying the valley of Hinnom. It was situated near the city of Jerusalem, while the brook Kedron ran through it. Horrid sacrifices of the heathen god Moloch were performed in this valley. On this account, the place was afterwards held in such abhorrence, that it was made the common receptacle of the filth of the city. The carcasses of animals and the bodies of executed criminals were thrown into this place. Fires were

tions of the Jews were intended, at the time they were made, to be only temporary; but the moral truths, the spiritual requisitions, of Judaism were not to be abolished, but only to be fulfilled, completed, by the Messiah."

* This passage refers to three gradations of punishment among the Jews: 1st, that which was inflicted by the Court of Seven Judges, established in every city; 2d, the severer punishments, such as excommunication, inflicted by the Sanhedrim; and 3d, the capital punishments, after which the bodies of criminals were burned in the valley of Hinnom.

kept constantly burning to consume these things, and to prevent the atmosphere from becoming pestilential. Hence severe or disgraceful punishments, and the retributions of the future world, are in some places depicted by the figure of the Gehenna of fire, and the worms that were always to be found there." In using this term, Jesus employed the current language of his day and nation; and it seems to have been his design, in this and in other instances, to impress the minds of his hearers with the certainty of a righteous retribution upon the soul, for every form and degree of sin and evil.

23, 24. When we have given cause of offence, what are we to do before we offer our gift upon the altar, or before we offer our prayers to God?

What lesson may we learn from these words? Mic. vi. 6–8.

25, 26. When are we to agree with our adversary, or to become reconciled to those with whom we have any difference? *

LESSON XXVI.

SERMON ON THE MOUNT (*continued*).

MATTHEW V.

When does Jesus say that a crime is already committed?

* These words probably had reference to the then existing law or custom among the Jews, according to which the plaintiff, or adversary, as it is here translated, could drag the offender with his own hand before the court, without the formality of a summons or writ. On the way, the offender had, however, an opportunity of settling the affair, and of being set at liberty. But if the case were brought before the judge, a fine would be imposed; and if unable to pay it, the prisoner would be held in confinement until the debt was discharged.

Ans. When we willingly indulge a *desire* to commit it.

Is not purity of *thought* and *feeling* the only *sure* safeguard for the young?

How are we to keep the heart pure? Prov. iv. 14, 15, 23.

Have we any other directions given on this subject? Ps. xxxiv. 13, 14. Eph. iv. 29.

29, 30. If your right eye or your right hand cause you to offend, what must you do?

What do you understand by these words?

Ans. That any loss or suffering is better than the loss of purity and holiness; and that by self-denial, even though it be painful as the plucking out of an eye or the loss of a limb, the wrong desire must be repressed, the easily besetting sin subdued.

31. What was the law of Moses with regard to divorce? Deut. xxiv. 1.

Did not Jesus proclaim a far higher standard of morality?

33 – 36. What did he say with respect to swearing?

37. What should our communication be?

What is it to forswear one's self? Lev. xix. 12. Num. xxx. 2. Deut. xxiii. 23.

What does the Apostle James teach on this subject? James v. 12.

Which of the ten commandments inculcates this same principle? Exod. xx. 7.

Is the use of all oaths here forbidden by our Saviour? *

What is the usual form of a judicial oath?

38. What was the law of retaliation under the Mosaic dispensation? Lev. xxiv. 19, 20. Deut. xix. 21.

* See Livermore's Commentaries, vol. i. pp. 80, 81; also Dymond's "Essays on the Principles of Morality," Essay II. chap. vii.

39. What does Jesus teach on this subject?

Can you mention any instances of his forbearance?

What does Paul teach on the same subject? Rom. xii. 17 – 21.

40, 41. What other directions does Jesus give relating to this subject? *

What was the form of the coat or tunic usually worn by the Jews?

42. What direction does Jesus utter respecting giving and lending?

What is the true spirit inculcated by this precept? Luke vi. 31 – 36.

With what disposition should we always give to others? 2 Cor. ix. 7.

What is recorded in Acts xx. 35, as one of the sayings of our Lord?

How did Christ say that all men should know his disciples? John xiii. 35.

What were some of the benevolent provisions of the law of Moses with regard to the poor? Lev. xix. 9, 10. Deut. xv. 7 – 11.

43, 44. How are we to treat our enemies, or those who dislike or hate us? †

45. Why should we do thus?

* "Whosoever shall compel thee to go a mile," &c. "This language is taken from a Persian custom. A courier, travelling on the king's business, could lawfully impress into his service men, horses, or any vehicle, to accelerate his journey. No person could refuse with safety, however urgent his own business or journey. The same custom prevailed under the Roman governors or tetrarchs."

† "In this and the corresponding verses from the twenty-first, Jesus refers to the system of the Scribes and Pharisees. They either cited the precepts of Moses, and restrained or perverted the application of them, or they added from their traditions such as rendered the *spirit* of the law of none effect."

46, 47. Will it be sufficient for us to love only those who love us?

Who were the publicans? See Lesson V.

What does the Apostle John say of the love which we should ever seek to cherish toward others? 1 John iii. 17, 18.

Does it require any effort or self-denial to love our friends, or to show them acts of kindness?

48. Are we not to strive for perfection in the cultivation of every feeling of love and kindness toward others?

Is there not animation and profit in striving for the highest standard of goodness, though we may never reach it in this life?

What were St. Paul's feelings with regard to *his* attainments? Phil. iii. 12 – 14.

LESSON XXVII.

SERMON ON THE MOUNT (*continued*). — THE LORD'S PRAYER.

MATTHEW VI.

1. Against what motive must we guard in bestowing alms or doing any kind deed?

2. How did the hypocrites, of whom Jesus speaks, bestow their alms?

Whom did he mean by the hypocrites?

Ans. Many of the Scribes and Pharisees. Matt. xxiii. 13, 27, 28.

3, 4. How are we directed to bestow our alms?

Is not the inward happiness, derived from the consciousness of having performed an act of kindness toward a fellow-being, greater than that derived from the mere approval or praise of others?

5. How were many of the hypocrites accustomed to offer their prayers?

6. What does Jesus direct his disciples to do?

What is it *to pray?*

What state of mind is requisite in order to render prayer acceptable to God? John iv. 23, 24.

Are there not blessings and advantages resulting from social worship, as well as from private devotion?

Did not Jesus pray with and for his disciples? John xvii.

Can you mention any recorded instances, in which the early Christians joined in social prayer? Acts i. 12 – 14; xii. 11, 12; xx. 36 – 38.

7. What error of the heathen should we avoid in prayer?

8. Why should we avoid vain repetitions?

Can you mention any instance of such a prayer? 1 Kings xviii.

9 – 13. Will you repeat the Lord's Prayer? *

Why is God called "Our Father"?

What is the meaning of the petition, "Hallowed be thy name"?

Ans. May thy name be sanctified, and ever used with reverence.

What do you understand by the petition, "Thy kingdom come"?

In what does the kingdom of God consist? Rom. xiv. 17.

In what manner does the kingdom of God come? Luke xvii. 20, 21.

* It would be well for the teacher to make this passage the subject of a distinct lesson, referring to "Lessons on the Lord's Prayer," by J. W. Foster.

What prophecies of Isaiah relate to the full establishment of this kingdom? Isa. xi. 6 – 9; lx.; lxv 17 – 25.

What is said of the duration of this kingdom? Dan. ii. 44.

Are we not to seek this kingdom before all things else? Matt. vi. 33.

What can you do to advance this kingdom?

What feelings must we cultivate, in order, at all times and under all circumstances, sincerely to offer the prayer, "Thy will be done"?

In what spirit did Jesus do the will of God? Matt. xxvi. 38, 39. John iv. 34.

When we offer the petition for "daily bread," will it not remind us of our constant dependence upon God for all the necessaries and comforts of life?

What are some of the peculiar temptations of poverty and of riches?

Will you repeat Agur's prayer? Prov. xxx. 7, 9.

In what spirit should you ask God to forgive your debts or sins against him?

14, 15. Will God forgive you, if you cherish an unforgiving spirit toward others?

What must you do to obtain the forgiveness of your sins? Isa. lv. 6, 7. 1 John i. 9.

What is the meaning of *temptation?*

Ans. It is that which makes us feel an inclination to do or say something which we ought not to do or say, or to neglect something which we ought to do.

Have we not the power to resist every temptation? 1 Cor. x. 13.

May not a person be tempted without committing sin? Heb. iv. 15.

How may temptations contribute to the growth of character?

Can we expect to be "delivered from evil," if we willingly expose ourselves to temptation?

What kingdom and what power belong to God?

Why should all glory be ascribed to God? 1 Chron. xxix. 11, 12.

What is the meaning of *Amen*?

Ans. It is a Hebrew word, which signifies "true," or, "so be it"; as if, at the close of a prayer, one said, "I sincerely mean all that I have thought or uttered, and earnestly desire to receive the blessings for which I have asked."

By whom was this word pronounced in the prayers of the Jews? 1 Chron. xvi. 36.

What feelings will always render prayer acceptable to God? Compare Psalm lxvi. 18. 1 John v. 14, 15.

What is it "to pray without ceasing"? 1 Thess. v. 17.

In whose name are we to offer our prayers to God? John xvi. 23, 24.

Is not prayer the chief means of spiritual growth?

LESSON XXVIII.

SERMON ON THE MOUNT (*continued*).

MATTHEW VI.

16. What caution does Jesus give as to fasting?

17, 18. How does he direct his disciples to fast?

What kind of a fast is acceptable to God? Isa. lviii. 5 – 7.

19 – 21. What does Jesus say of earthly and heavenly treasures?

What constituted the principal treasures of the rich among Eastern nations?

Ans. The productions of the earth, the precious metals, and numerous suits of clothing. Gen. xlv 22. Judg. xiv. 12, 13. 1 Kings x. 2. 2 Kings v. 5, 22, 23.

What are heavenly treasures? Matt. xix. 21. 1 Tim. vi. 17 – 19.

On what objects should we place our affections? Col. iii. 1, 2.

22, 23. Will you relate the parable of the diseased and the single eye?

What is a parable? *

Ans. It is a story or fable, related for the purpose of teaching some truth. In the New Testament, the name is sometimes applied to allegories, and sometimes to the mere comparison of one thing with another by way of illustration.

Are there any parables recorded in the Old Testament? Judg. ix. 7 – 15. 2 Sam. xii. 1 – 6.

What is the meaning of the twenty-second verse?

Ans. If thine eye be clear, pure, in a healthy state, so as to perceive objects distinctly, thy wholy body will be full of light; that is, light will be transmitted clearly.

What is the meaning of the expression, "if thine eye be evil"?

Ans. If thine eye be diseased or blinded, external objects will not be perceived; all will be dark.

What spiritual truth does Jesus teach by this parable?

Ans. That our minds must be kept pure; because,

* The teacher is referred to "Lessons on the Parables," by Rev. F. D. Huntington, Lesson I.

if they are not, we cannot receive the light of his truth into our hearts, any more than a diseased eye can receive the light of the sun.

What is it that often produces blindness of mind? 2 Cor. iv. 4.

What does Jesus teach about serving God and Mammon?

What is the meaning of Mammon?

Ans. It is a Chaldee word signifying riches.

25. Does not Jesus teach that it is wrong for us to give undue thought, or to feel excessive anxiety, in providing the necessaries of life?

26 – 30. What beautiful lesson does he draw from the objects immediately around him, with regard to the care and love of God? *

31, 32. In what words does he enforce this lesson of trust?

Do these words mean that we are to take no thought or care for the morrow?

Is it not the duty of every one to labor in some way? 2 Thess. iii. 10 – 12.

Can you give some account of the wealth and splendor of Solomon? 2 Chron. ix.

Was grass ever used for fuel?

Ans. It was customary to use dried grass, or the leaves and stalks of plants, for this purpose, on account of the scarcity of wood in the East.

33. What are we to seek first and chief of all?

What is the great lesson which we are to learn from this passage?

* "The fields of the Levant are overrun with the 'Amaryllis lutea,' whose golden liliaceous flowers in autumn afford one of the most brilliant and gorgeous objects in nature. This flower blossoms towards the end of September, and continues in blossom through the whole of October."

Ans. To trust entirely in the goodness and love of God.

34. When we feel anxious with regard to the future, what words of Jesus should we call to mind? *

What is the true foundation of religious trust, in regard to the various ills of life? Rom. viii. 28. 2 Cor. iv. 17, 18.

LESSON XXIX.

SERMON ON THE MOUNT (*concluded*).

MATTHEW VII.

1, 2. What precept does Jesus give us concerning our judgment of others?

In what words does the Apostle James express the same thought? James ii. 13.

Who is the only true Judge of the hearts of men? James iv. 12.

3 – 5. What lesson does Jesus teach with regard to censuring the faults of others?

What do you understand by the mote and the beam?

Shall we not in some measure correct the faults of others by conquering what is wrong in ourselves?

Must not each individual give account of himself unto God? Rom. xiv. 4. 2 Cor. v. 10.

What does Paul say of the duty of forbearance? Col. iii. 12 – 14.

Why should we leave all judgment to God? Rom. ii. 2, 6, 11.

What do you understand by the sixth verse of this chapter?

* "Take no *anxious* thought for the morrow."

Ans. That, as we are to shun censorious judgment, so we are also to avoid the opposite extreme, — that of dealing with all men indiscriminately. We are commanded not to give our instructions to those who would utterly scorn and reject them; for this would be like casting that which was holy, or that which was offered in sacrifice, before dogs, or pearls before swine.

7 – 11. What encouragement have we to be earnest and persevering in prayer? *

What words does Luke use to express the same thought? Luke xi. 13.

Are not the influences of the spirit of God, or of the Holy Spirit, the greatest of blessings?

Why is prayer often called the food of the soul?

12. What should be our only rule as regards our treatment of others?

Why is this often called the Golden Rule?

What do you understand by the Law and the Prophets? See Lesson XXV.

13, 14. What does Jesus say of the strait gate and the narrow way?

Why is a life of Christian obedience represented by entering in at a strait gate? What do you understand by the broad way?

Is the path of duty always an easy path? Luke xiii. 24. †

What does Solomon say of the way of transgressors? Prov. xiii. 15.

What does he say of the ways of wisdom? Prov iii. 17.

* "If ye, then, being *evil*," — rather, frail. imperfect, sinful, or, as some of the best commentators interpret the word, penurious, avaricious, i. e. of a very limited charity, compared with the love of God.

† "Strive," — agonize to enter in.

15. Of whom does Jesus teach his followers to beware?

Who are meant by false prophets, or false teachers?

16–20. Will you relate the parable of the trees?

What are the "fruits" here spoken of? Gal. v. 22, 23.

Must not a good life proceed from good principles and a good character?

21–23. What has Jesus said of those who shall enter into the kingdom of heaven?

Will it be sufficient for us to have received religious instruction, unless we have also endeavored to carry such instruction into our daily lives?

Should not *action* always confirm principle?

24–27. Will you repeat the words in which Jesus closed his Sermon on the Mount?

What great lesson may we learn from these words?

Ans. That those who love and imitate Christ, whose characters are founded upon religious principle, are firm and strong even in the midst of temptation, like the house built upon the rock; while those who act merely from impulse, or from the example of those around them, have no sure foundation for their characters, but are weak and constantly liable to fall, like the house built upon the sand.

Are you striving to build *your* character upon the rock of religious principle?

Will not such a character remain firm, whatever changes there may be in the mere outward life?

Can you mention any circumstances relating to the climate of Judea, and the manner of building houses there, that show the peculiar fitness of our Saviour's words?*

* See Livermore's Commentaries, vol. i. page 109; also Horne's Introduction, vol. iii. part i. chap. 2.

28. How were the people affected by these words of Jesus?

29. What was his manner of teaching?

How did it differ from that of the Scribes?

What authority did Jesus claim? John viii. 26; xii. 49, 50.

LESSON XXX.

JESUS CURES THE LEPER, HEALS THE CENTURION'S SERVANT AT CAPERNAUM, AND RAISES THE WIDOW'S SON AT NAIN.

MATTHEW VIII. LUKE VII.

Matt. viii. 1. When Jesus came down from the mountain, who followed him?

2. Who came to him to be healed?

What request did the leper make?

3. What did Jesus do to him?

4. What did Jesus command him to do?

What gift is here referred to? Lev. xiv.

Can you give any reason why these ceremonies should have been observed?

Did the leper comply with the request of Jesus, to say nothing of his cure? Mark i. 45.

Why do you suppose that Jesus wished to have this act kept secret?

How was his time often employed during his retirement? Luke v. 16.

Luke vii. 1. To what city did Jesus next go? Where is Capernaum?

2. What person was very sick at Capernaum?

What was his disease? * Matt. viii. 6.

* Palsy is not usually attended by great pain. Jahn calls the palsy of the New Testament a disease of very wide import, and

What is a Centurion?

Ans. The commander of a hundred soldiers.

Was this centurion a Jew or a Roman?

Ans. He was a Roman officer, as the Jews at this time were subject to the Roman power, and there was probably a garrison of soldiers stationed at Capernaum.

3. What message did the centurion send to Jesus? *

4, 5. What reason did the elders of the Jews give for their request?

Was it not an unusual thing for a Roman centurion to evince so much interest in the Jews?

Must he not have been acquainted with their religious faith?

Is it not probable that he had also heard of the cure of the nobleman's son at Capernaum? See John iv. 46 – 53.

6. Did Jesus comply with the request of the elders?

7. What message did the centurion send to him, when he was not far from the house?

supposes that this person had the "cramp, which in Oriental countries is a fearful malady, subjecting the patient to great suffering, and inducing death in a few days."

* Luke represents the communication from the centurion to Jesus as made through Jewish friends, while Matthew represents him as proffering the request in his own person. But as a man is often spoken of as doing a thing, although it be accomplished through the agency of another, so we may suppose that Matthew speaks of the centurion as doing himself what he did in reality by means of his friends. Luke obviously derived his account from an eyewitness; Matthew from one not so well informed. "Mark, the companion of Peter, does not record the miracle; and it seems natural that Peter, on entering Capernaum, should go immediately to his own home: if so, *he* would not be an eyewitness. As to Matthew, who had not yet been called from his stated occupation, but who must have been a hearer of the Sermon on the Mount, which he alone fully records, — one can scarcely doubt, that, when Jesus had ended his inestimable discourse, he would hasten home to commit to writing that which Divine Providence appointed him to record." See Carpenter's Harmony, note on page 73.

8. What did he say of his own authority?

What did he imply by these words?

Ans. That as the soldiers came and went at his bidding, so he believed that diseases obeyed the command of Jesus.

9. What did Jesus say to the people on hearing these words?

Who was Israel? Gen. xxxii. 28.

What were the descendants of Israel called?

Did not Jesus teach that many of the Gentiles would receive the truths of his Gospel more gladly than the Jews? Matt. viii. 11, 12.

10. What did the messengers find on their return?

From this short narrative what may we infer as to the character of the centurion?

11. To what city did Jesus go on the next day?

How far is Nain from Capernaum?

Ans. About twenty-five miles.

12. What did they meet, as they approached the city?

Will you give some account of Jewish funerals?*

13. What were the feelings of Jesus when he saw the afflicted woman?

What is said of the compassion of Jesus? Heb. iv. 15.

14. What did Jesus then do?

15. What immediately ensued?

What would be your feelings could you personally witness a scene like this?

In these wonderful miracles, did not Christ manifest the power and love of God? 1 Cor. i. 24.

16. How were the people affected by this miracle?

* See Horne's Introduction, vol. iii. part iv. chap. 9. "Holy Land and its Inhabitants," chap. xii.

17. How far did the fame of Jesus extend?

Can you mention any instances in which Elijah and Elisha restored the dead to life? 1 Kings xvii. 17–24. 2 Kings iv. 8–37.

LESSON XXXI.

JESUS, HAVING GIVEN DIRECTIONS TO CROSS THE LAKE, IS ADDRESSED BY A SCRIBE AND OTHERS. — HE STILLS THE TEMPEST, AND, ON LANDING IN GADARA, RESTORES THE MANIAC

LUKE VIII., IX.

To what place did Jesus propose to go when he left Nain? Luke viii. 22.

Who accompanied him?

What lake was this?

Ans. The Lake of Galilee.

Luke ix. 57. As they were on their way, who addressed Jesus?

Who was this person? Matt. viii. 19.

58. What reply did Jesus make?

59. What did he say to another who accompanied him?

Did this person make any excuse?

60. What did Jesus say also to him? *

61. Did any one else propose to follow Jesus?

62. With wnat emphatic words did Jesus rebuke their readiness to excuse themselves from his service?

What lesson may we learn from these words?

Luke viii. 23. What happened after the disciples had launched forth upon the lake? Is this lake subject to sudden storms?

* See Livermore's Commentaries, vol. i. page 118.

24. In what earnest words did they address Jesus? Mark iv. 38.

Did he calm the tempest? See also Mark iv. 39.

25. What did he say to the disciples? Mark iv. 40.

How were they affected by this wonderful scene?

Who is it that rules the winds and the waves? Job xxxviii. 8 – 11. Ps. lxxxix. 9; xciii. 4. Isa. li. 15.

From whom, then, did Jesus derive *his* power? John v. 19.

What can you say of the eternity of God? Ps. cii. 25 – 27.

26. At what place did Jesus and his disciples arrive? *

Where is Gadara?

27. When they landed who met Jesus? † Matt. viii. 28.

28. What did he say on seeing Jesus?

29. What was the state of this poor maniac? Mark v. 2 – 5.

30 – 36. Will you give an account of his cure?

37. How were the people affected when they saw the man restored to his right mind?

* Matthew speaks of the country of the "Gergesenes"; Mark and Luke write "Gadarenes." But as Gadara was the capital of Perea, and gave its name to the surrounding country, and as there was a considerable city called Gergesa in the vicinity, the region lying on the lake may have been called indiscriminately by the name of the one or the other city.

† "The poor maniac, of whom Mark and Luke have given so full an account, was obviously a person of notoriety, if not from his station in life, at least from the intensity of his disorder. The other insane person, whom Matthew alone refers to, might have been entirely lost sight of by the time the other Evangelists wrote; but Matthew, residing at Capernaum, would hear of both when the disciples returned to that city; and, as the transaction occurred just before his own call, it was natural that he should record the substance of all the information he received."

38. Did he wish to accompany Jesus?

39. What did Jesus command him to do? Did he obey his words?

37. To what place did Jesus then go? Mark ii. 1.

40. How was he received by the people on his return?

LESSON XXXII.

ON RETURNING TO CAPERNAUM, JESUS HEALS THE PARALYTIC, AND AFTERWARDS CALLS MATTHEW THE PUBLICAN. — HIS DISCOURSE AT LEVI'S FEAST.

LUKE V.

17. When Jesus returned to Capernaum, how was he occupied on a certain day?

18. Whom did some of the people bring to Jesus to be healed?

19. How did they effect their purpose?* Mark ii. 4.

How was it possible for them to do this?

Ans. The houses were usually built with flat roofs, in the form of a hollow square, with a court in the centre. Around the roof, toward the court, was a balustrade, the court itself being covered with an awning as a protection from the sun. The persons who brought the paralytic, finding the court thronged with the multitude, carried him up on the roof, tore away the balustrade, removed the awning, and let the man down on his pallet into the part of the court where Jesus was teaching.

* "And not being able to come nigh unto him on account of the multitude, they removed the covering where he was; and, having torn away the balustrade, they let down the couch on which the paralytic was lying." — *Carpenter.*

Whose house was this?

Ans. It was doubtless that of a person of some distinction, from the number of leading men present (verse 17), perhaps that of Chuza, Herod's steward; or of the centurion at whose request Jesus had performed one of his earliest miracles.

20. What did Jesus say to the paralytic?

21. How did the Scribes and Pharisees receive his words?

22 – 24. What did Jesus say to them?

What did he then say to the sick man?

25. What immediately ensued?

26. How were the people affected by what they had witnessed?

Upon leaving the house where did Jesus go? Mark ii. 13.

27. Whom did he see as he passed by?

By what other name was Levi called? Matt. ix. 9.

What do you understand by the "receipt of custom"?

Ans. It was the place where the custom or toll was paid. The Jews, being under the government of the Romans, were obliged to pay them taxes; and, in this case, the custom or tribute was probably one that was levied upon persons and merchandise crossing the Sea of Galilee. The receipt of custom, or the place where it was paid, was situated on the sea-side. See Mark ii. 13.

What did Jesus say to Levi?

28. Did he obey these words?

29. To whose house was Jesus invited to attend a feast?

Who were present with him? Matt. ix. 10.

30. What did the Scribes and Pharisees say to his disciples?

31, 32. What reply did Jesus make?

33. What question did the disciples of John ask Jesus? Matt. ix. 14.

34, 35. What was his reply?

What do you understand by these words?

To what event does Jesus allude when he says that the "bridegroom shall be taken away from them"?

36 – 39. Will you relate the parable which he then addressed to them?

Will you give an explanation of this parable?*

What kind of bottles are here referred to?

Ans. They were leathern bottles, made of skins of animals. When new, they were capable of being distended, and would hold new wine in a state of fermentation without bursting; but when old and dry, they were not strong enough for this purpose, although they would still hold wine that had been fermented.

Have we any reference in the Old Testament to the use of this kind of bottle? Josh. ix. 13. Ps. cxix. 83.

Will you give some account of the embassy which the Gibeonites sent to Joshua? Josh. ix. 1 – 15.

What was the result of their craft? Ver. 15 – 23.

What reason did they give for their deceit? Ver. 24.

What menial office did Joshua assign to them? Ver. 27.

* Livermore's Commentaries, vol. i. pp. 129, 130.

LESSON XXXIII.

THE DAUGHTER OF JAIRUS RESTORED TO LIFE. — CURE OF THE TWO BLIND MEN. — OTHER MIRACLES OF HEALING.

LUKE VIII. MATTHEW IX.

Luke viii. 41. On the day of Matthew's feast, what person of distinction came to Jesus for aid?

41, 42. What earnest request did he make of Jesus?

43 – 47. What miracle of healing did Jesus perform as he was on his way to the house of Jairus?

From this brief sketch, what may we suppose to have been the character of the woman?

48. What words of kindness and tenderness did Jesus address to her?

49. What message meanwhile was brought to Jairus?

50. When Jesus heard it, what did he say to Jairus?

51. Who went with Jesus into the house?

52. When he saw them all mourning and weeping, what soothing words did he address to them?

53. How did they receive his kindness?

54. When he had put them all out, what did he say to the maiden? Mark v. 41, 42.

55. What immediately followed?

56. How were her parents affected by her restoration to life?

Was it not the custom among the Jews to express their grief for the death of friends, by outward ceremonies of mourning, and often in a violent and tumultuous manner?

How many days did this mourning usually last? Num. xx. 29. Deut. xxiv. 8.

What prohibitions did Moses give the Jews with

regard to the rites often observed in mourning? Lev. xix. 28. Deut. xiv. 1.

Was it customary to hire mourners to lament, and sing dirges over the dead? Jer. ix. 17 – 21. Amos v. 16.

What account can you give of the funeral rites of the Egyptians, and of the ancient Greeks and Romans? *

Jesus speaks of the child who was dead as sleeping: in what respects does death resemble sleep?

Is not this figure often used in the Bible? 1 Kings ii. 10; xi. 43. 2 Kings xx. 21. Dan. xii. 2. John xi. 11 – 13. Acts vii. 59, 60. 1 Cor. xv. 6, 18. 2 Pet. iii. 4.

Does Jesus ever speak of death as a fearful event?

What is the only thing that should render it fearful? 1 Cor. xv. 56.

What is the Christian view of death? John xi. 25, 26; xiv. 1 – 3. 1 Cor. xv. 53 – 57. 1 Thess. iv. 13, 14.

What were Paul's feelings in the contemplation of a future life? Phil. i. 21 – 24.

In what sublime words does the Apostle John describe his vision of the redeemed? Rev. vii. 9 – 17; xxi. 3, 4.

What beautiful description does he give of the New Jerusalem? Rev. xxi. 22 – 27; xxii. 1 – 5.

What is the only true preparation for death?

Ans. A Christian life and a Christian character.

Matthew IX.

Matt. ix. 27. When Jesus left the house of Jairus, who followed him?

* See Hawks's "Egypt and its Monuments," and Smith's Dictionary of Greek and Roman Antiquities.

What did the blind men say to him?

28. When Jesus returned to the house in which he resided, what did he say to them?

29, 30. What immediately ensued?

31. Was the knowledge of this miracle kept secret by them?

32, 33. What other miracle of healing was performed on the same day?

34. What did the Pharisees say on witnessing the wonderful power of Jesus?

Did they not willingly close their eyes to the truth?

LESSON XXXIV.

JESUS CHOOSES THE TWELVE APOSTLES, AND THEN MAKES A SECOND TOUR THROUGH GALILEE.

LUKE VI. MATTHEW IX.

Luke vi. 12. For what purpose did Jesus retire to a mountain?

Was there any special reason that led him to pray at this time?

13. When it was day, what did he do?

What is the meaning of the word *disciple?* See Introductory Lesson.

How many of the disciples did he choose to be apostles?

What is the meaning of the word *apostle?*

14 – 16. What were the names of the twelve apostles?

What had been the employment of the first four that are named? Mark i. 16 – 19.

Who was the father of Peter and Andrew? John i. 42.

In what city did they live? John i. 44.

Where is Bethsaida?

Whose disciples were they before they became followers of Jesus? John i. 35, 40.

What part of the New Testament was written by Peter?

From whom did Mark receive the materials for writing his Gospel?

Ans. From Peter.

Who was the father of James and John? Mark i. 19.

Who was their mother? Compare Matt. xxvii. 56, and Mark xv. 40.

What surname did Jesus give them? Mark iii. 17.

By whom was James put to death? Acts xii. 1, 2.

By what title is John often named? John xiii. 23.

What part of the New Testament was written by him?

By what other name is Bartholomew sometimes called? John i. 45.

Where did he live? John xxi.

What words of commendation did Jesus bestow upon him during his first interview with him? John i. 47.

By what other name is Thomas called? John xxi. 2.

What was the employment of Matthew?

By what other name was he sometimes called? Mark ii. 14.

Who was the father of the second James, or James the Less?

Is not Alpheus, then, the same as Cleopas? Compare John xix. 25, and Luke xxiv. 18.

Who was his mother? Mark xv. 40.

What relation, then, was there between James and Jesus? Gal. i. 19.

What part of the New Testament was written by James?

What was the surname of Lebbeus? Matt. x. 3.

By what other name was he called? Mark vi. 3. Luke vi. 16.

Are there any of his writings contained in the New Testament?

Was not Simon a brother to James and Judas, or Lebbeus? Mark vi. 9.

Why is Judas Iscariot called the traitor? *

If Jesus knew his character, why do you suppose that he chose him to be one of the twelve apostles?

Matthew IX.

Matt. ix. 35. After choosing the apostles, where did Jesus go? How was he occupied?

Who accompanied him besides the apostles? Luke viii. 2, 3.

36. What were his feelings on beholding the multitude?

37, 38. What did he say to his disciples?

What do you understand by the *harvest?*

Who are the laborers *now* to go forward to reap the harvest?

Have *you* any part to do in this work?

* Judas Iscariot, i. e. Judas of Kerioth or Cariot, a city of Palestine.

LESSON XXXV.

JESUS INSTRUCTS THE TWELVE APOSTLES, AND SENDS THEM FORTH INTO VARIOUS PARTS OF GALILEE.

MATTHEW X.

1. What powers did Jesus bestow upon the twelve apostles?

5, 6. Where did he send them forth?

Why were they commanded to preach first to the Jews?

Ans. Because the Jews were better prepared than other nations for the reception of Christianity, by their previous religious instruction; and, in the short time for which the apostles would have opportunity to labor during their present mission, they would accomplish more by confining their labors to Judea.

Did not the apostles also participate in some measure in the national prejudice against the Samaritans and Gentiles?

Might not this have been one reason why they were unfitted, for the present, to preach the gospel among them?

Were these prejudices at length overcome by them?

7 – 13. What were some of the instructions that Jesus gave the apostles? *

14, 15. What were they to do to those who should not receive them?

What was the meaning of this symbolical act?

Ans. As the Jews considered themselves defiled by the dust of a heathen country, so the apostles thus

* The people of the East dressed in full, flowing garments, with a belt around the waist; hence the figure, "Gird up the loins," to express preparation for labor or action. These belts, or rather girdles, were used as purses, for which purpose they were safe and convenient Hence zone or girdle, and purse, are used synonymously.

signified that those who rejected them were to be regarded as heathen.

Will you give some account of the destruction of Sodom and Gomorrah? Gen. xix. 12 – 30.

16. What was to be the conduct of the apostles, as they went forth on their mission?

17, 18. What were some of the dangers to which they would be exposed?

Can you mention any instances in which they were thus persecuted? Acts v. 17 – 41; ix. 1 – 7, 15; vii. 59. 2 Cor. ix. 24 – 27.

19, 20. Upon whom were they to depend for guidance in these seasons of trial?

21, 22. How would the Christians often be treated by members of their own families?

23. What were they to do when persecuted in one city? See Acts ix. 22 – 30; xxii. 10.

24, 25. Were the disciples to expect better treatment than their Master? John xiii. 16; xv. 20.

26 – 31. What encouragement did Jesus give them for their support, in commencing their public mission?

32. What does he say of those who shall confess him before men?

33. What of those who shall deny him?

34 – 36. What did Jesus say that he came on earth to send?

What do you understand by these words?

Ans. That the spirit of the world was so entirely opposed to the teachings of Jesus, — to his spirit of love and peace, or self-denial, humility, and inward holiness, — that those who truly became his disciples, in heart and in life, would often meet with opposition and persecution, even from members of their own families.

37 – 39. Should not our love toward Jesus be greater than toward any earthly friend?

Why should we cherish such love for him? 1 John iv. 9, 10, 19.

What does Paul say of the love of Christ? Rom. viii. 35 – 39.

What influence should this love have upon our hearts and lives? 2 Cor. v. 14, 15.

How can we know that we really love Christ? John xv. 10. 1 John ii. 6.

What does it mean to "take up the cross and follow Christ"?

What cross have *you* to bear?

40, 41. What is said of those who should receive one of the disciples?

42. Will even the cup of cold water, given in the name of a disciple, be unnoticed by God?

When Jesus had finished commanding his disciples, where did he go? Matt. xi. 1.

How were the apostles occupied meanwhile? Luke ix. 6.

SECTION VI.

Transactions of Christ, after sending forth the Apostles shortly before the Feast of Dedication, until all of them had joined him again, after the Death of John the Baptist.

LESSON XXXVI.

THE MESSAGE OF JOHN THE BAPTIST, AND CHRIST'S REPLY.

MATTHEW XI.

2. Where was John the Baptist at this time?

In what prison was he confined?

Ans. In the fortress of Machærus, near the Dead Sea.

Why did Herod imprison him? Mark vi. 17 – 20.

Whom did John send to Jesus?

3. What question did the disciples ask him?

Do you suppose that John doubted the Messiahship of Jesus, or that he sent this message in order to satisfy the minds of his disciples?

4 – 6. What reply did Jesus make?

Will you repeat some of the prophecies of Isaiah, in which he foretells these wonderful works of Christ? Isa. xxxv. 5, 6; lxi. 1 – 3.

Was there anything remarkable in the circumstance, that the poor had the gospel preached to them?

7. When the messengers had departed, what question did Jesus ask the multitude respecting John?

Where did John preach? Matt. iii. 1 – 6.

Why was he unlike "a reed shaken with the wind"?

Can you mention any recorded instance that illustrates his firmness and independence of character?

8, 9. What did Jesus ask again respecting John? What was his true character?

10. What had been written of him by the prophet Malachi? Chap. iii. 1.

11. Jesus bears testimony to the greatness of John the Baptist; yet whom does he pronounce even greater?

What do you understand by these words?

12 – 15. What does he say of the eagerness with which the people sought instruction? *

Was there not an expectation among the Jews, that Elijah, or one of the old prophets, would appear as the forerunner of the Messiah? Mal. iv. 5, 6.

16, 17. To what does Jesus liken his generation? †

18, 19. Why did he make this comparison?

LESSON XXXVII.

JESUS AT THE HOUSE OF SIMON THE PHARISEE. — MISSION OF THE SEVENTY DISCIPLES.

LUKE VII., X.

Chap. vii. 36. Who invited Jesus to his house?

37, 38. What interesting circumstance is related of a woman of the city?

* "The kingdom of heaven is entered with eagerness, and the eager seize it with avidity." "*The days of John the Baptist* refers to the *commencement* of his public preaching, about fourteen months before the present period."

† Reference is here made to the dramatic sports of children, in imitation of festivals and funerals. In Eastern countries it was customary, on joyous occasions, to have music and dancing, and at funerals, to have songs of mourning and lamentation. These things were *acted* by children in the streets. Our Saviour's illustration is founded on the frequency with which children, in such sports, will refuse to follow their leader.

What is alabaster?

Ans. A soft, white, and beautiful kind of marble.

39. What did the Pharisee say within himself, when he witnessed this act?

40 – 42. What did Jesus say to Simon?

43. What answer did Simon make?

44 – 47. In what words of commendation did Jesus speak of the woman, comparing her affectionate treatment of him with that which he had received from Simon?*

Was it customary to observe these ceremonies toward invited guests?

Why then were they omitted by Simon?

48 – 50. What words of kindness and love did Jesus address to the woman?

Have we not here a new and beautiful instance of the compassion and sympathy of Jesus?

Luke x. 1. Where did Jesus send the seventy disciples whom he appointed?†

2. What did he say of the harvest and of the laborers?

3 – 12. Will you read the instructions which he gave to these disciples, similar to those given to the twelve apostles, when they went forth on their first mission? See Matt. x. 7 – 15.

13, 14. What does he say of the cities of Chorazin and Bethsaida, on account of their unbelief?

Where were these cities?

Ans. They were situated on the Sea of Galilee, near Capernaum.

* "Her sins, which are *many*, are forgiven: *therefore* she loves much."

† "Probably these were cities in Perea, where Jesus passed several weeks after the Feast of the Dedication."

Where were Tyre and Sidon, and what account can you give of these cities? *

For what were they remarkable?

Ans. For their wealth and luxury. See Isa. xxiii. 8. Ezek. xxvii.

When was Tyre built?

Ans. It was a colony from Sidon, settled about 1251 years before B. C., or 240 years before the building of Solomon's Temple. The inhabitants invented the manufacture of glass, linen, and purple dye, or the famous "Tyrian purple," as it is sometimes called. A colony from Tyre founded Carthage. Sidon was the ancient metropolis of the Phœnicians, about twenty-four miles from Tyre.

Will you read some of the prophecies relative to the destruction of these cities? Isa. xxiii. Ezek. xxvi. – xxviii.

15. What does Jesus say of Capernaum, where he then was? † Refer to Isa. xiv. 13 – 15.

16. How does he tell his disciples, that their instructions would be received by the people?

17. With what feelings did the seventy return to Jesus, after concluding their first mission?

18, 19. What did Jesus say to them? ‡ See Isa. xiv. 12.

20. What was the true ground of their rejoicing?

* See Rollin's Ancient History, book xv. sec. vi.; also Tytler's Universal History. book i. chap. v.

† "Brought down to hell," or the abyss. The word translated *hell* is Hades, which simply means the region of the departed, whether good or bad. It was represented by the Jews as situated beneath the earth. Jesus here refers to the degradation to which Capernaum would be reduced, compared with its former distinguished opportunities and flourishing condition.

‡ "Serpents and scorpions." These words are expressive of the *spiritual* power conferred by Jesus.

21, 22. In what words did Jesus express his sentiments of praise and thanksgiving? *

23, 24. What did he then say to his disciples?

In what urgent and affectionate words does he invite all to come to him? Matt. xi. 28 – 30.

Do you desire to draw near to Jesus, and to feel that his spirit is ever with you?

LESSON XXXVIII.

PARABLE OF THE GOOD SAMARITAN.

LUKE X.

25. What question did a certain lawyer ask Jesus?

What is the meaning of *tempted* in this case?

26. To what does Jesus refer him for an answer?

27. What did the lawyer reply? Deut. vi. 5.

28. What did Jesus say with reference to these precepts?

What did he say on another occasion, when asked by one of the Pharisees, which was the greatest commandment in the law? Mark xii. 28 – 34.

What is it to love our neighbor as ourselves?

What is the best evidence which we can give, that we truly love God? 1 John v. 3.

Can we truly love God, unless we also love our fellow-men? 1 John iv. 20, 21.

29. Was the lawyer satisfied with the answer of Jesus?

What method did Jesus take to convince him of the truth?

* "I thank thee, O Father, Lord of heaven and earth, *because, though* thou hast hid these things from the wise and prudent, *yet* thou hast revealed them unto babes."

30 – 35. Will you repeat the parable of the good Samaritan?

Why do you suppose that Jesus selected a Samaritan to illustrate this truth, rather than a person from any other nation?

What were some of the causes of enmity between the Jews and Samaritans? See Lesson XIII.

Jesus supposes a certain man to be going from Jerusalem to Jericho: what probably, at that time, suggested these two places to his mind?

Ans. He had just been travelling toward Jerusalem from Capernaum, through Samaria, and soon afterwards arrived at Bethany (verse 38): he must, therefore, have passed over this very route.

Was not this road regarded as dangerous to travellers?

How happened a priest and a Levite to be passing that way?

Ans. Great numbers of them resided at Jericho, and they were often called to Jerusalem to take part in the temple service.

From whom were the priests descended? Exod. xxviii. 1.

Who were the Levites, and what was their business? Num. iii. 1 – 13; 40 – 45.

At what age could they enter upon the service of the sanctuary? Num. iv. 47.

We read that the Samaritan bound up the wounds of the injured man, "pouring in oil and wine": why were these articles used?

Ans. An ointment was made of them, much prized in the East for its healing qualities.

How much was the value of the "two pence" that he gave the inn-keeper?

Ans. About twenty-eight cents of our money; a sum equal then to two days' wages of a laborer, which would procure many comforts for the wounded man.

36. After relating the parable, what question did Jesus ask the lawyer?

37. What reply did he make?

With what emphatic words did Jesus commend the example of the good Samaritan to his imitation?

How can we obey this command of Jesus?

If we are able to bestow but few outward gifts, what can we give that is often of equal, or even greater value?

Ans. Our time and sympathy, or even a kind word or look.

How are we to treat those who have injured us? Matt. v. 44, 45.

What lesson does Christ teach us by his own example? 1 Pet. ii. 21 – 23.

38. To whose house did Jesus go, when he arrived at Bethany?

Who was the brother of Martha and Mary? John xi. 1.

39, 40. How were they occupied during his visit?

What remark did Martha make to Jesus?

41, 42. What did he say in reply?

What do you understand by the "one thing needful"? Matt. vi. 33.

What was the difference in the character of these two sisters?

Were they not both loved by Jesus? John xi. 5.

Have *you* chosen that good part which no earthly change can take from you? Will you not need the consciousness of having made this choice, for your support in the hour of death?

LESSON XXXIX.

CHRIST AT THE FEAST OF DEDICATION. — PARABLE OF THE MAN AT REST BY NIGHT.

JOHN X. LUKE XI.

22. On what occasion did Jesus visit Jerusalem at this time?

What was the Feast of Dedication designed to commemorate?

Ans. The purification of the temple by Judas Maccabeus, after its desecration by Antiochus Epiphanes, king of Syria, about a hundred and sixty years before Christ. See 1 Macc. iv. 36 – 60. 2 Macc. x. 1 – 9.

By what other name was it sometimes called?

Ans. The Feast of Lights; because at that time the inhabitants of Jerusalem illuminated the city with great splendor.

At what season of the year did it take place?

Ans. In the winter, or during the rainy weather, such as is usual in Palestine, in the months of November and December. Refer to Ezra x. 9, 13.

23. In what part of the temple was Jesus, when the Jews came to him?

What description can you give of Solomon's porch?

24. What question did the Jews ask him?

25. To what did he refer them for the proof of his divine mission?

26. Why did they not believe in him?

27 – 29. What did he say of his own sheep?

30. In what words did he express his intimate union with God? Compare John xiv. 20; xvii. 20 – 23. 1 Cor. iii. 8.

31. How did the Jews receive his words?

32 – 38. Will you read the reply of Jesus? *

39, 40. Where did he go when the Jews again endeavored to take him.

41, 42. What did the people say of him?

LUKE XI.

5 – 8. Will you repeat the parable of the man at rest by night?

What was the occasion of its being uttered at this time? See the preceding verses of this chapter.

Was it customary for persons in Judea to travel by night?

Ans. It was, on account of the heat of the climate.

9, 10. What encouragement have we to be earnest and persevering in prayer?

11 – 13. Does not Jesus teach that God is even more ready than any earthly friend to give good things to those who ask him?

Are we not in danger, amidst our various occupations, of forgetting to seek those holy and divine influences which we may expect to receive in answer to sincere prayer?

How may we guard against this danger?

* For an exposition of this passage, see Livermore's Commentaries, vol. ii. p. 276.

LESSON XL.

DISCOURSES OF CHRIST DURING HIS SOJOURN IN PEREA.* — PARABLE OF THE GREAT SUPPER, — OF THE TOWER, — AND OF THE KING GOING TO WAR.

LUKE XIV.

Where did Jesus go after attending the Feast of Dedication at Jerusalem?

Ans. Into the country of Perea, on the east side of the river Jordan.

Why is it so called?

Ans. Perea is derived from a Greek word, which signifies *beyond*. The river Jordan divides Palestine into two parts; and, as Jerusalem is on the west side, the people there were accustomed to speak of the country on the east as *beyond*, or Perea.

1. On what day did Jesus visit the house of one of the chief Pharisees?

With what feelings was he probably regarded by the persons present?

2 – 4. What miracle did he perform on this occasion?

5. What did he say to them to justify his own conduct?

6. Could they make any reply to these things?

8 – 10. What instructions did Jesus give to the

* "There is nothing which renders it certain that these discourses were delivered at this period; but it is scarcely conceivable that Matthew could have been present at such parables as those in the fourteenth and fifteenth chapters, or even that they could have been publicly delivered in Galilee, without his recording them. Hence, we may reasonably suppose them delivered in Perea, during Matthew's absence from our Lord, while on his mission as an apostle." — *Carpenter.*

guests at table, when he observed how they chose out the chief seats?

What was the Eastern mode of reclining at table?

11. What did Jesus say of the proud and of the humble? See Prov. xxix. 23.

What is greater than outward honor? Prov. xviii. 12.

12 – 14. What instruction did Jesus give respecting social entertainments?

Did he mean to imply by these words, that we are never to invite our friends or our rich neighbors to our houses?

Ans. He did not; but he says that we are not to invite them for the sake of being invited in return, or in order to make a display, or to gratify our pride, or if, by so doing, we become unable to befriend the poor, the sick, or the unfortunate.

Should we not deny ourselves, in order to aid others less happily situated?

15. What remark did one of the guests make, when he heard these words of Jesus?

What do you understand by these words?

16 – 24. Will you repeat or read the parable of the great supper?

Who is here represented by the person who made the feast?

Who by the servant sent to invite the guests?

Who by the persons first invited?

Ans. The Jews; because the gospel of Christ was first offered to them.

How did they refuse to accept this offer?

21. Was not the master of the house displeased when he learned that his invitations were slighted?

Does the word "anger," or "angry," as used in the Bible, always imply that anger which is sinful?

Ans. It does not. It sometimes signifies a righteous indignation against injustice, meanness, or sin. Eph. iv. 26.

Is not that anger, which in any measure takes away our self-control, always wrong? Prov. xiv. 17; xvi. 32; xxix. 22. Eccles. vii. 9. Eph. iv. 31. Col. iii. 8.

Who are meant by the "poor, maimed, halt, and blind"?

Ans. The Gentiles, that is, all nations except the Jews.

When the apostles preached the gospel to them, did they receive it gladly?

Does not this parable teach that God, through Christ, invites all, of every age and condition of life, to draw near to Him, and partake of the rich blessings offered in the gospel?

What important lessons may *you* learn from this parable?

Have you never made any excuses for delaying serious thought, or neglecting the religious instructions which you have received?

Will these excuses be such as you will be willing to offer, when called to stand before the judgment-seat of Christ? 2 Cor. v. 10.

26, 27. What did Jesus say to the multitude of people who followed him?

Does he mean to teach, that we must *hate* our friends in order to become his followers?

Ans. He does not; for, in all his instructions, he teaches *love* to all mankind. He simply means, that we must love him and his Gospel *more* than any earthly friend, and must be willing to sacrifice even our lives for the sake of his truth. See Matt. x. 37.

Does it not require moral courage to do or maintain the right, in opposition to those around us?

28 – 30. Will you repeat the parable of building the tower?

31, 32. What does Jesus say of a king going to war with another king?

33. In what words does Jesus sum up the lesson of this passage?

What was doubtless one of the motives which led Jesus to utter these parables?

Ans. He did not wish the multitude to regard it as a light or trifling thing to become his disciples; but he taught them to "count the cost," that is, to look at all the difficulties and trials of such a life.

What were some of the peculiar trials to which the early Christians were exposed?

If there are difficulties even *now* to be encountered in a truly Christian course, is it not far happier than a mere worldly life?

If we enter upon such a life, feeling the need of constant watchfulness and perseverance, shall we not be more earnest in prayer, and in making the requisite efforts?

LESSON XLI.

PARABLE OF THE LOST SHEEP, — THE LOST PIECE OF SILVER, — AND THE PRODIGAL SON.

LUKE XV.

1, 2. Why did the Scribes and Pharisees complain of the conduct of Jesus?

4 – 6. Will you repeat the parable which he then addressed to them?

Who is meant by the lost sheep?

Who, by the good shepherd that brings him back to the fold?

7. What lesson did Jesus design to teach by this parable?

8, 9. Will you repeat the parable of the lost piece of silver, in which Jesus teaches the same truth?

10. In what words did he conclude this parable?

Did not many of the Scribes and Pharisees imagine that they needed *no* repentance?

What, then, is the meaning of this verse?

Ans. That there is more joy in heaven over one sinner that repenteth, than over ninety and nine persons, like the Scribes and Pharisees, who imagine themselves good enough, and think that they have no need of repentance.

What other explanation can you give?

Ans. A more *vivid* and *intense* joy is felt in the change of a worldly or bad person's character, from sin to goodness, than in the regular and exemplary course of one who has always striven to lead a Christian life.

Yet is there not a peculiar blessing vouchsafed to those who enter *early* upon the Christian course?

Is there not great danger in *delaying* serious thought and prayerful effort?

How ought we to be affected by the consciousness that our conduct is regarded with joy or sorrow even by the angels in heaven?

Do not these words teach us that there is a close union between this world and heaven?

What was the chief purpose of Jesus in uttering these parables?

Ans. To show that, when he associated with sinners,

it was that he might lead them to repent of their sins: and also to make known the compassionate love of God, and his readiness to receive those who sincerely repent and turn to him.

How does he further illustrate this truth?

Ans. By the parable of the prodigal son.

11 – 32. Will you repeat this parable?

What shall we find by carefully reading this parable? *

Ans. That it describes, figuratively, the whole course of a young man through temptation, sin, repentance, and conversion.

What was his first misstep? What the next?

We read, that, when there was a famine in the land, he was glad to satisfy his hunger with the husks eaten by the swine: what were these husks?

Ans. They were pods, or seed-vessels, eight or ten inches long, and an inch and a half broad, which grew on the carob-tree, — a native of Syria, Egypt, and the southern parts of Europe. When steeped in water, they afford a pleasant drink.

When do all of us, like the prodigal, wander away from our home?

Ans. Whenever we willingly do wrong, or indulge in anger, selfishness, vanity, or worldly-mindedness.

When are we in the far-off country?

Ans. When we live without prayer or Christian principle.

18, 19. What course should we take when we are sincerely sorry for our sins?

Does not true repentance include a *new life*, — right *action*, as well as sorrow for sin?

* Several of the questions in this lesson are taken from "Lessons on the Parables."

20. What is here taught us of the readiness of God to receive the truly penitent?

In what other words are we taught the same blessed truth? Isa. i. 18. Matt. vi. 14, 15. 1 John i. 9.

In whose name are we to offer our prayers for pardon? John xvi. 23.

22 – 24. How was the son received when he returned to his father's house?

25 – 28. With what feelings did his elder brother regard him?

Was there any reasonableness in his indulgence of such feelings?

What ought to be our sentiments and conduct toward the erring and penitent?

Should we not endeavor to aid their right exertions, and encourage their better purposes?

If all of us, like the prodigal, have often wandered from our Father's home, and from the strait and narrow path that leads to it, what should be our daily prayer?

Ans. For pardon, guidance, and the divine aid.

What should be our most earnest effort?

Ans. To have our hearts purified, and freed from the power of sin.

LESSON XLII.

PARABLE OF THE UNJUST STEWARD, AND OF THE RICH MAN AND LAZARUS.

LUKE XVI.

1 – 9. Will you repeat or read the parable of the unjust steward?

1. To whom was this parable addressed?

What is a steward?

Ans. A person employed in the household of a rich man to attend to the management of his affairs and the keeping of his accounts.

What was the accusation brought against him?

2. What did his master say to him?

3, 4. What did he do in order to secure a home after he should be dismissed from his master's service?

5, 6. How much did the first debtor owe his master?

Who were these debtors?

Ans. They were tenants, who paid their rent with the produce of the land.

How much did "one measure" or "bath" contain?

Ans. About twelve gallons.

What kind of oil was this?

Ans. A sweet oil, obtained from the fruit of the olive-tree.

For what different purposes was it used? Exod. xxvii. 20. 1 Sam. x. 1. 1 Kings xvii. 12. Ezek. xvi. 13. Matt. xxv. 3, 4.

6 What did the steward bid the debtor do?

7. How much did another debtor owe his master?

How much did a measure of wheat contain?

Ans. About fifteen bushels.

How much did the steward reduce his debt?

Did the steward intend to defraud his master by so doing?

Ans. It may have been so; or he may have intended to make up the deficiency from his own private income afterwards; using this method to obtain the favor of the tenants, and thus to secure to himself a home, when he should be dismissed from service.

8. Did the lord, that is, the master, commend the steward for this conduct?

Ans. He commended him, not for his dishonesty, but for his shrewdness, foresight, and worldly calculation.

Who are meant by the "children of this world"?

Who, by the "children of light"? 2 Cor. iv. 6. 1 John ii. 9, 10.

What does Jesus mean by saying "that the children of this world are *in their generation* wiser than the children of light"?

Ans. That they are wiser *in their way*, and often show more prudence and earnestness in conducting their worldly affairs, than the spiritually-minded in preparing to render up an account of *their* stewardship, and fitting themselves for a higher life.

Will you explain the ninth verse?

Ans. Jesus says, "Make to yourselves FRIENDS *by* the mammon of unrighteousness"; that is, use the wealth with which God has intrusted you, for the good of others; so that when "ye fail," or die, "they," that is, the friends whom you have thus made, the poor, the destitute, any whom you have been able to assist, may be ready to welcome *you* into your heavenly home; and, through the feelings of kindness, benevolence, and fidelity, thus cherished, you shall have fitted your own spirits for those "everlasting habitations," prepared for the faithful stewards of God's bounty.

10. What does Jesus say of fidelity in little things?

11, 12. How does he apply this truth?

What do you understand by these words?

Ans. If ye have not been faithful in the use of worldly wealth, in that which has been intrusted to you by another, how can you be trusted with the true riches, — the treasures of the soul, — that which is essentially your own?

Are we not all intrusted with stewardships by God?

Ans. We are; for all that we have is received from him; and, if it be used merely for selfish purposes, we shall be unfaithful stewards of his bounty and love.

Will not each of us be called to render an account of his stewardship, however humble it may have been?

13. In what solemn and emphatic words did Jesus enforce this parable?

14. How were his teachings received by the Pharisees?

15. What did he say to them in reply?

19 - 31. Will you repeat the parable of the rich man and Lazarus?

Why is this parable sometimes called that of "Dives and Lazarus"?

Ans. Because Dives is the Latin word signifying *rich.*

What is the meaning of Lazarus in the original?

Ans. "One who is helped by God."

Were there any hospitals for the sick and poor provided in those days?

Are we not indebted to Christianity for the benevolent institutions of modern times?

We read that, when the poor man died, "he was carried by the angels into Abraham's bosom": what is the meaning of this expression?

Ans. It was a phrase used by the Jews to describe any very happy or honorable condition.

22, 23. What is said of the rich man?

What is the original meaning of the word "hell," as here used?

Ans. Hades, or the region of departed spirits, both good and bad.

From what did the sufferings of the rich man arise?

Ans. From the remembrance of his worldly, selfish life, and of his disregard to the laws of God.

24. What earnest request did he make?

26. What reason is assigned why Lazarus could not comply with his request? Is not this language to be regarded as figurative? Can there ever be any true *spiritual* union between the good and bad, the worldly and the heavenly minded, even in this life?

27, 28. What further request did the rich man make?

29 – 31. What reply was made to it?

If we do not improve the opportunities we now enjoy, have we reason to suppose that we should be made better by having any of our departed friends return again to life?

What is one of the great lessons to be learned from this parable?

Ans. The certainty of a just and righteous retribution hereafter.

What other lesson may we learn?

Ans. That the only true riches are those treasures of the heart, of which death cannot deprive us; and that in the sight of God the rich and the poor are equal, and will be judged only by their individual characters.

What is the great law respecting the future life, as revealed in the Scriptures? Gal. vi. 7, 8.

Knowing this, what should we make our constant and earnest aim?

Ans. To lead a life of holiness, purity, and benevo-

lence; striving to follow the example of Him who did no sin, — that through him we may be received into the "everlasting habitations" of the righteous.

LESSON XLIII.

JESUS GOES TO BETHANY, AND RAISES LAZARUS FROM THE DEAD. — THE SANHEDRIM RESOLVE TO PUT HIM TO DEATH, AND HE WITHDRAWS TO EPHRAIM.

JOHN XI.

Why do you suppose that the miracle of the raising of Lazarus is recorded only by John? *

Ans. Because Lazarus may have been still living when the *other* Gospels were written; and, if the narrative had been published, he would doubtless have been exposed to persecution from the Jews. Besides, John relates with more minuteness the events which occurred in Jerusalem and its neighborhood; while the other Evangelists dwell more particularly upon the incidents which took place in Galilee, and the other provinces of Palestine.

Where is Bethany? How far is it from Jerusalem? Verse 18.

How many miles was this? *Ans.* Two miles.

1. What friends of Jesus lived there?

What happened on a former visit of Jesus to their house? Luke x. 38 – 42.

2. What is related to Mary? John xii. 1 – 8.

3. What message did the sisters send to Jesus?

Where was he at this time?

Ans. On the eastern side of the Jordan, at Beth-

* See Miles's Gospel Narratives, chap. xiii.

abara, in Perea. Compare John x. 40 with John i. 28.

4. What did Jesus say on receiving this message?

5. What were his feelings toward this family?

6. Did he immediately comply with the request of the sisters?

Why do you suppose that he tarried so long?

8. When he proposed to go again into Judea, what did his disciples say to him? *

9 – 11. What reply did Jesus make?

12, 13. Did they understand the import of his words?

14, 15. What did he then plainly say to them?

16. What did Thomas propose to the other disciples, when he found that Jesus was about to return to Judea?

17. How many days had Lazarus already been dead?

19. Who had come to comfort the sisters, on the death of their brother?

20. What did Martha do, when she heard that Jesus was coming?

21, 22. In what words did she address him?

23. What reply did Jesus make?

24. What did Martha understand him to mean?

25, 26. What sublime declaration did Jesus then make to her?

What do you understand by the words, "Whosoever liveth and believeth in me shall *never* die"?

27. Did Martha believe Jesus to be indeed the Christ?

28. What did she then do?

* "Of late," i. e. at the Feast of Dedication, a few weeks previously. John x. 31 – 39.

29. Did Mary immediately go to Jesus?

30. Where did he still remain?

31. When she arose quickly, where did her friends suppose that she had gone? Did they accompany her?

32. What were Mary's first words when she saw Jesus?

33 – 36. How was Jesus affected when he saw their grief?

Have we not here a touching instance of his entire sympathy with human sorrow and bereavement?

37. What remark did some of the Jews make, when they saw Jesus weeping?

38. In what kind of a grave was the body of Lazarus laid?

Are there any instances mentioned in the Old Testament, in which caves were used as places of burial? Gen. xxiii. 19, 20.

39. What did Jesus command some of the people to do?

40. When Martha objected to having the stone removed, what did Jesus say to her?

41, 42. Will you repeat the prayer which he then offered?

43. What simple words did he then speak?

44. What immediately ensued?

45, 46. What effect did this miracle have on many of the Jews?

Does it not assure us, as mere words could not, of the certainty of our own immortality?

Has the incident of death any power in itself to change the character?

Can you not so live as to render death a *happy* event?

47, 48. After these transactions, what did the chief priests and Pharisees do?

49 – 52. What did Caiaphas say to them?

53. What did the Sanhedrim resolve to do?

54. When Jesus knew their designs, to what place did he retire with his disciples?

LESSON XLIV.

ON RETURNING TO GALILEE, JESUS HEALS THE MAN WITH THE WITHERED HAND. — CURE OF THE BLIND AND DUMB DEMONIAC. — HOSTILITY OF THE PHARISEES. — THE MOTHER AND BRETHREN OF JESUS DESIRE TO SPEAK WITH HIM.

MATTHEW XII.

9. When Jesus returned to Galilee, to what place did he go?

Ans. Probably to Capernaum.

10. Whom did he find in the synagogue?

What question did the Pharisees ask him?

Did they ask it from any kind motive?

11, 12. What reply did Jesus make?

13. What did he then say to the sick man?

14. After witnessing this miracle of mercy, what did the Pharisees determine to do? See Mark iii. 6. *

15. When Jesus knew this, where did he go? Mark iii. 7.

* "The Herodians." This appellation probably includes all those, who, estranged from the more inveterate Judaism of the nation, and having, in some degree, adopted Grecian habits and opinions, considered the peace of the country best secured by the government of the descendants of Herod, with the sanction, and under the protection, of Rome. They were the foreign faction, and as such, in general, in direct opposition to the Pharisaic or national party. — *Milman's History of Christianity.*

What persons followed him? Mark iii. 7, 8.

What did he request his disciples to do? Mark iii. 9.

15, 16. How was he occupied meanwhile? Mark iii. 10 – 12.

17 – 21. What prophecy of Isaiah was fulfilled in the life and character of Jesus? Isa. xlii. 1 – 4. *

After performing these many acts of mercy, where did he go?

Ans. To the house in Capernaum, in which he commonly resided. See Mark iii. 19.

How was the conduct of Jesus regarded by his relatives? † Mark iii. 20, 21.

22. Will you relate the cure of the blind and dumb demoniac?

23. How were the people affected by these wonderful displays of power?

24. What did the Pharisees say on witnessing the divine power of Jesus?

25 – 34. Will you read the reply which Jesus made to them? ‡

* "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased. I will put my spirit upon him, and he shall show justice to all nations. He shall not strive nor cry, neither shall any man hear his voice in the streets. An easily broken reed shall he not break, and an expiring lamp shall he not quench, until righteousness shall be fully established, and all nations put their trust in Him."

† "Beside himself." The friends of Jesus were perhaps alarmed for his personal safety in such an immense crowd, or deemed him over-zealous in his deeds of kindness and mercy, and fearing, probably, the political effects of this popular excitement, they sought to restrain him; and, with an exaggeration not uncommon, exclaimed, "He is beside himself." The Scribes from Jerusalem caught up the words, and used them for their own malignant purposes.

‡ For an explanation of this passage, see Livermore's Commentaries, vol. i. pages 166 – 171.

Why did he speak these words? Mark iii. 30.

35. Whence do all good and evil words and deeds proceed?

36, 37. What did Jesus say of "every idle word that men shall speak"?

What is the meaning of *idle*, as here used?

Ans. Mischievous, false, pernicious, or tending to injure the happiness or spiritual welfare of others.

38. What did the Scribes and Pharisees desire of Jesus?

39, 40. What was the only sign which he said should be given them?

Will you give some account of Jonah? Read the Book of Jonah.

41. What is said of the men of Nineveh?

Where was this city?

Ans. It was the capital of Assyria, situated on the banks of the Tigris, and was one of the most ancient cities in the world. Gen. x. 11.

Will you give some account of its history? *

42. What is said of the Queen of the South?

Will you give some account of her visit to Solomon? 1 Kings x. 1 – 13.

43 – 45. Will you read the words in which Jesus closes his address to the Scribes and Pharisees? †

46. While he was yet addressing the multitude, who came, desiring to speak with him?

47. What did one of the people say to him?

48 – 50. What reply did Jesus make?

What is the only test which Jesus here proposes as a bond of kindred with himself?

* See Rollin's Ancient History, book iii. chaps. 1, 2, 3; also Layard's Nineveh.

† The teacher is referred to Livermore's Commentaries, vol. i. page 174.

Ans. The doing of the will of God. Refer to John xiv. 21 ; xv. 12 – 14.

Ought we not, as Christians, to cultivate a close and intimate union with Christ? John xv. 4, 5.

How can we best cultivate this union?

Ans. By striving to obey his teachings, by meditating upon his character and life, and by prayer; seeking to bring our spirits into an ever closer harmony of thought and purpose with his.

What were Paul's sentiments toward Christ? Phil. iii. 7 – 12.

LUKE XI.

37. Who requested Jesus to dine with him?

38. How did the Pharisee regard the conduct of Jesus?

39 – 48. Will you read the words which Jesus addressed to the Pharisees and lawyers, reproving them for their pride and hypocrisy?

49 – 51. What farther is said of the manner in which they would treat the apostles and prophets?

52. What is said of the lawyers?

What do you understand by the "key of knowledge"?

Ans. At one period, among the ceremonies of conferring degrees on the pupils of the Jewish schools, was that of presenting a key, to signify that he who received it was then fitted to open the treasures of knowledge to others.

53, 54. What is said of the conduct of the Scribes and Pharisees toward Jesus? *

* "The spirit and purpose of the enemies of Christ are here distinctly displayed. All the circumstances well suit this period of his ministry, when the Sanhedrim had already resolved to put him to death, and when Scribes had come from Jerusalem obviously to

Do not these incidents lead us to regard in a still higher light the perfect forbearance and forgiveness of Jesus?

LESSON XLV.

PARABLE OF THE SOWER, AND OF THE WHEAT AND TARES.

MATTHEW XIII.

1. Where was Jesus when he delivered the parable of the sower?

What sea is here meant?

Ans. The Sea of Galilee; as in the last lesson we read of his being at Capernaum, which is situated upon this sea.

2. Where were the multitudes whom he addressed?

3 – 8. Will you repeat the parable of the sower?

9. What is the meaning of the words, "He that hath ears to hear, let him hear"?

Ans. It was a mode of expression often employed by our Saviour, in order to draw particular attention to his instructions.

Is it not probable that he was led to make use of the imagery of this parable, from seeing the husbandmen at work in the fields near the shore?

11 – 13. What reply did Jesus make, when his disciples asked why he taught in parables? * Refer to Mark iv. 10.

What is the meaning of the twelfth verse?

watch him, and to thwart his influence. The Pharisee, at whose house he now was, appears to have invited him in order to promote such purposes; and the severity of our Lord's language accords with the occasion." — *Carpenter.*

* *Mysteries*, things not before known.

Ans. That to him who *improves* that which he has, more shall be given; but to him who wastes his opportunities and talents, however small they may seem, even that which he hath shall be taken away from him, that is, will be lost through his own neglect.

Why do you suppose that Jesus used this mode of address?

Ans. In order to attract the attention of the multitude; for, though they had witnessed so many of his wonderful works, but few of them believed on him.

14, 15. Will you read the prophecy of Isaiah, which Jesus said was fulfilled by the Jews? Isa. vi. 9, 10.

16, 17. What did he then say to his disciples?

Who is represented by the sower in this parable?

What does Christ signify by the seed? Luke viii. 11.

What, by the field, or the soil in which it is sown?

Ans. The heart of man.

19. What do you understand by the seed which fell by the way-side?

What class of persons does this represent?

Ans. The indifferent and careless; those who receive good instruction, but take no pains to remember what they have received.

What do you understand by "the wicked one," who taketh away that which was sown?

Ans. Those temptations, passions, and evil thoughts and desires, which, if yielded to, destroy the better feelings and higher purposes of the soul.

20, 21. What does the seed that fell upon stony places signify?

What class of persons are here represented?

Ans. Those who are willing to believe and to act right, when the path of duty is smooth and easy; but who, when trials or difficulties arise, forget their "high

calling." They act mainly from *impulse* and feeling, and are often selfish and inconsistent; having no firm foundation of *principle*, upon which to build a truly Christian character.

22. What class is represented by the seed that fell among the thorns?

Ans. The worldly-minded; those who love pleasure, business, money, or worldly distinctions, more than they love God and spiritual treasures.

23. What persons are represented by the seed that fell upon good ground?

If there is the sincere aim and purpose to lead a Christian life, will it not be accepted by God, though we may often fail in our good resolutions?

How can we best keep such resolutions?

Ans. By watchfulness and prayer.

What kind of fruit will the true Christian bear? John xv. 8. Gal. v. 22, 23.

We have seen that there are four classes of persons represented in this parable: to which do you feel that *you* belong?

To which do you sincerely wish to belong?

Will not your only true happiness, in life and in death, depend upon the consciousness of having improved your talents and opportunities, and of having, in some humble measure, contributed to the good of others?

If you have not commenced to lead such a life, what should be your earnest prayer and resolution?

24 – 30. Will you repeat the parable of the wheat and the tares?

What are the tares here referred to?

Ans. They are weeds that infested the fields of grain, resembling wheat in appearance, but bearing no fruit.

36. Did the disciples understand this parable?

37. Who is represented by the man who sowed the good seed?

38. Whom do the wheat and the tares represent?

39. What is meant by the harvest and the reapers?

40 – 43. What will then become of the wheat and the tares?

What do you understand by the forty-second verse?

Ans. The language here used is figurative, implying that future punishment awaits the wicked and impenitent; and the image of fire was naturally suggested by its having just been said that the tares, which represented the wicked, were cast into the fire.

Will you repeat the solemn words of the Apostle John relative to a future retribution? Rev. xx. 12 – 15.

What is the meaning of "the second death"?

Ans. The death of the soul.

What does Daniel say of the future state of the righteous and the wicked? Dan. xii. 2, 3.

What, then, is one great lesson to be learned from this parable?

Ans. That there will be a future retribution, a spiritual harvest-time, when there will be a separation between the good and the wicked. John v. 28, 29.

LESSON XLVI.

PARABLE OF THE GROWING GRAIN, — OF THE MUSTARD-SEED — OF THE LEAVEN, — OF THE HIDDEN TREASURE, — OF THE PEARL OF GREAT PRICE, — AND OF THE NET.

MATTHEW XIII.

Will you repeat the parable of the growing grain? Mark iv. 26 – 29.

What do you understand by the kingdom of God?

Ans. God's method of implanting Christianity in the hearts of mankind.

Can you describe the growth of grain?

Is not the growth of the Christian character, like the growth of grain, gradual?

What should be our chief aim?

Ans. To make our hearts like the good soil, so that they may receive the seeds of religious instruction and holy influence.

What, then, is of the greatest importance?

Ans. To *begin* in earnest, and to determine that we will form a religious or Christian character.

Should not our characters improve day by day, just as the grain is every day growing riper and riper? Phil. iii. 13, 14. 1 Pet. i. 15, 16. 2 Pet. iii. 14.

Do you feel that from week to week, and from month to month, you are becoming more gentle, obedient, humble, truthful, and forbearing?

31, 32. Will you repeat the parable of the mustard-seed?

Is the plant here referred to the same as that so called among us?

Ans. It is not, but is a large shrub, growing in

Eastern countries, which lives several years, yet bears a very small seed.

What is the meaning of this parable?

Can you show how the progress of Christianity is like the growth of the mustard-plant?

When the twelve apostles were first sent forth to preach the gospel of Jesus, would any one have supposed that Christianity was destined to overthrow the religions of the Roman empire, and ultimately to become the religion of the whole world?

What was the state of religion in the Roman empire at the time of Christ? *

Can you give some account of the establishment of Christianity in the Roman empire? †

Does not this parable, like that of the growing grain, teach us that the progress of truth is gradual?

How can you apply this parable to your own character?

Ans. It teaches me that I ought daily to improve in goodness and holiness, as the mustard-plant daily grows in size from the diminutive seed.

33. Will you repeat the parable of the leaven?

What is leaven?

Ans. It is the substance commonly called yeast, used in raising dough for bread.

How much were three measures?

Ans. Four pecks and a half.

Why is this particular quantity mentioned?

Ans. Because it was the quantity commonly kneaded at one time. See Gen. xviii. 6.

* See Gibbon's Decline and Fall of the Roman Empire, chaps xx. xxi. xxvii. xxviii.; also Milman's History of Christianity.

† See Tytler's Universal History, book v. chap. iv.; also Milman's History of Christianity.

How was bread baked among the Jews? Gen. xviii. 6. Lev. ii. 4. 1 Kings xix. 6.

Why is the gospel like leaven?

Ans. Because as the leaven gradually diffuses its influence throughout the dough, so does the gospel go on spreading gradually throughout the world, changing the hearts and lives of men from sin to holiness.

Has not this parable also an individual application?

Ans. It has; showing that Christianity ought to pervade the whole nature of man, control his feelings, spiritualize his tastes, and make him in heart and life a sincere follower of Jesus.

Can *you* do anything to hasten the time when the kingdom of heaven shall be fully established?

Ans. I can, by being a true Christian *myself*, and showing forth the beauty of holiness in my own life and character.

44. To what else does Jesus compare the kingdom of heaven?

What is intimated by the man's being willing to part with all his property for the sake of securing this treasure?

45, 46. Will you repeat the parable of the pearl of great price?

What are pearls?

Ans. They are precious substances obtained from the shell of a species of oyster.

Where are they found, and how are they obtained? *

What do this and the preceding parable teach us?

* See Encyclopædia Americana, vol. ix. page 573

Ans. That the gospel of Christ is of more value than the costliest pearl; and that his religion is a priceless treasure, to be earnestly sought and dearly cherished, even though it be by the sacrifice of the most valuable worldly possessions.

Of what passage of Scripture are we reminded by this parable? Prov. iii. 13 – 18.

47, 48. Will you repeat the parable of the net?

49, 50. What explanation did Jesus give of this parable?

Was there any circumstance that probably suggested this parable to the mind of Jesus?

Ans. He was addressing the multitude from a little vessel near the shore (verse 2), probably within sight of the nets spread out by the fishermen to dry.

Does not this parable, like that of the wheat and the tares, teach us that there will be a separation of the wicked from the good?

51. When Jesus had finished these parables, what question did he ask his disciples? What did they reply?

52. In what words did he conclude his instructions?

What is the meaning of the word Scribe, as here used?

Ans. A teacher.

Why is he compared to a householder?

Ans. Because he should be thoroughly furnished with spiritual knowledge, as the householder is with the means of worldly sustenance and comfort.

LESSON XLVII.

JESUS AGAIN VISITS NAZARETH. — PARABLE OF THE MAN WITH MANY GOODS, — OF THE MASTER AND HIS SERVANTS.

MATTHEW XIII. LUKE XII.

Matt. xiii. 53, 54. When Jesus had finished these parables, where did he go?

What place is meant by his own country? Luke iv. 16.

How did he employ himself there?

How were the people affected by his teachings?

55, 56. In what words did they express their astonishment?

57. Were they ready to acknowledge his divine claims?

What reply did Jesus make to them?

58. Did he perform many miracles there? Mark vi. 5.

How did he regard the unbelief of his countrymen? Mark vi. 6.

How was he employed in that neighborhood? Mark vi. 6.

LUKE XII.

13. What did one of the company who had gathered around him say to him?

Why do you suppose that he made this request?

Ans. Because he observed the authority with which Jesus taught, and imagined that he would interfere to secure to him his portion of the inheritance or property.

14, 15. What reply did Jesus make?

Is it not probable from this reply, that Jesus knew the man to be too much attached to worldly riches?

What else does he imply in this verse?

Ans. That his office was not a civil one, relating to the division of property, but that he came expressly as a religious teacher.

What is the meaning of covetousness?

Ans. An inordinate love of worldly goods.

16 – 21. Will you repeat the parable of the rich man?

What great lesson may you learn from this parable?

Ans. That mere worldly wealth, or an abundance of the good things of this life, cannot of itself confer happiness, and cannot go with us to another world; but that the only true, enduring wealth is that of the heart and character, which death cannot take from us.

What other lesson may you learn?

Ans. The uncertainty of life, and of all earthly plans and hopes.

May not wealth be so used as to be made a means of *spiritual* growth and advancement?

Ans. It may; for it can be used for the good of others, in acts of kindness, benevolence, and charity.

Must not the approach of death, to the rich man who has used his wealth for merely selfish purposes, bring fear and dread?

How will it be with him who has consecrated his possessions to the good of his fellow-men, — who has used his wealth as a stewardship from God?

22 – 34. Will you read again the words of Jesus, respecting inordinate anxiety, which we have already studied in Matthew's Gospel, in the Sermon on the Mount? Matt. vi. 24 – 34.

35 – 39. Will you repeat the parable of the master and his servants? *

* "He would have watched, and not have suffered his house to be *broken through*." The walls of the houses in the East were

What account can you give of the manner of conducting an Eastern wedding? *

What do you understand by the different watches of the night?

40. What personal application does Jesus make of this parable?

What is here signified by the coming of the Son of Man?

Ans. Some have supposed it to refer to that period of national calamity and suffering when Jerusalem was taken and destroyed by the Roman army, under the command of Titus. Others suppose that it refers to the hour of death.

Have not these words a solemn, personal application?

Ans. They have; teaching us that we should ever be prepared for the hour of death, which comes to so many unexpectedly, and at a time when they think not.

41. What question did Peter ask Jesus?

42 – 46. What was his reply?

47. What is said of the unfaithful servant?

48. What of him who knew not his lord's will, but committed things worthy of stripes?

What important lesson does Jesus teach in this parable?

Shall we not all be judged according to our various opportunities? If you have striven faithfully to improve these, will death seem a fearful event?

Are you striving, earnestly and diligently, so to improve them?

made of clay or unburnt bricks, and there was no entrance from without but by the door; hence, *broken through* gives the correct idea, viz. that of working a passage through the wall. So also in Matt. vi. 19. — *Carpenter.*

* See Jahn's Biblical Archæology, sect. 154.

LESSON XLVIII.

PARABLE OF THE BARREN FIG-TREE. — THE INFIRM WOMAN HEALED IN THE SYNAGOGUE ON THE SABBATH.

LUKE XIII.

1. What did some of the persons who were with Jesus tell him?

Who was Pilate?

Ans. He was the governor of Judea, appointed by the Roman emperor, as the Jews were at this time subject to the Romans.

Was this act in accordance with his general character?

2 – 5. What reply did Jesus make to them?

Where was the tower of Siloam?

Ans. It was probably built over the pool of Siloam at Jerusalem. See John ix. 7.

What important lesson does Jesus convey in these words?

Ans. That suffering and trial in this present life are not a proof of wickedness or a criterion of character; but that, unless we repent of our sins, we shall surely meet with a judgment from God upon our souls; for each one must give account of himself unto God.

6 – 9. Will you repeat the parable of the barren fig-tree?

Can you give some description of this tree? *

Who is represented by the man who planted the fig-tree?

What nation is intended by the tree?

Why was this language applicable to the Jews as a nation?

* See Encyclopædia Americana, vol. v. p. 115.

Ans. Because, in general, they had become debased and corrupt in their lives, and hypocritical in their religion, and had refused to receive Jesus as the divine messenger from God, sent to be the Saviour of the world.

Have not these words also an individual application for us?

Ans. They have; teaching us, that, unless we improve our manifold privileges, and bear in our daily lives and characters the fruits of Christian love and goodness, we shall be regarded by God as mere cumberers of the ground.

10 – 13. What incident occurred as Jesus was teaching in one of the synagogues on the sabbath?

14. What did the ruler of the synagogue say, when he witnessed this kind act?

Who was the ruler of the synagogue?

Ans. He was the person who presided over the assembly, and who invited readers and speakers, unless persons, who were acceptable, voluntarily offered to conduct the services. Mark v. 22. Acts xiii. 15.

Did his words arise from any true feeling of benevolence, or regard for the sacredness of the sabbath?

15, 16. What reply did Jesus make to him? *

17. How were the people affected by his words and miracles?

* "Whom Satan hath bound," i. e. "who has been disabled by her disorder, which was attributed by the superstition of the times to Satan, and thus spoken of by our Saviour, who used the popular phraseology."

SECTION VII.

From the General Return of the Twelve Apostles to our Lord's Departure from Galilee.

LESSON XLIX.

ACCOUNT OF THE DEATH OF JOHN THE BAPTIST. — THE APOSTLES REJOIN JESUS. — MIRACLE OF THE LOAVES. — ON THE FOLLOWING NIGHT, JESUS WALKS UPON THE SEA; AND, ON THE NEXT DAY, HEALS THE SICK IN THE LAND OF GENNESARETH.

MATTHEW XIV.

1, 2. When Herod the tetrarch heard of the fame of Jesus, what did he say to his servants or courtiers? Mark vi. 14 – 16.

Which Herod was this?

Ans. It was Herod Antipas, the son of Herod the Great, who governed the provinces of Galilee and Perea. Luke iii. 1.

Why was he called the Tetrarch? See Introductory Lesson, Part II. Ques. 6.

Will you give some account of his life? *

Where was Herod at this time?

Ans. He was probably at Machærus, where John was imprisoned.

3, 4. Why had Herod put John in prison?

Was not the wife of Herod living at this time?

Ans. She was; and was the daughter of Aretas, king of Arabia.

* See Robinson's Calmet, page 76.

5. How was John regarded by the multitude of the people?

How was he regarded by Herod? Mark vi. 20.

We read that Herod *feared* John: may not this remind us of the feelings of Ahab towards Elijah, when that prophet reproved him for his wickedness? 1 Kings xxi.

Will you give an account of the death of Ahab? 1 Kings xxii.

6. What took place on Herod's birthday?

Was it not customary for kings and princes to celebrate their birthdays with great magnificence?

Will you mention an instance of the kind related in the Old Testament? Gen. xl. 20.

Was it not an act of condescension for one in the station of Herodias to appear before the company?

Will you give an account of the royal feast of Ahasuerus, when Vashti, the queen, refused to appear at the king's command? Esther i.

Relate, in your own words, the history of Esther, and of Haman and Mordecai. Read the remainder of the Book of Esther.

7. What rash promise did Herod make to Salome, the daughter of Herodias?

Was he bound to keep such an oath?

Will you give an account of Jepthah's rash vow? Judg. xi. 29 – 40.

8. What did Salome ask of Herod?

What must have been her character in order for her to have made such a request?

Is it not probable that she was instigated by her mother to make it? See Mark vi. 19, 24.

9 – 11. Did Herod comply with her request?

What is a charger?

Ans. A large platter or dish. It was sometimes customary for rulers and kings to require the heads of their victims to be brought to them after execution, as a proof that it had been performed, and to indulge their spirit of personal revenge.

12. What did the disciples of John do when they heard of his death?

Did the apostles at this time rejoin Jesus? * Mark vi. 30.

13. When Jesus heard of the death of John, what did he do? Mark vi. 31, 32.

Did the multitudes still follow him?

What desert place, or rather uncultivated region, is here referred to?

Ans. Probably a spot near Bethsaida,† in Philip's dominions.

14. When Jesus left the vessel, and saw the great multitude that had followed him, what were his feelings toward them?

15. When the evening drew near, what did his disciples say to him?

16. What answer did Jesus make to this proposal?

17. How many loaves had they?

How much did they think would be needed to feed such a multitude? Mark vi. 37.

* "The intelligence of the death of John the Baptist caused those apostles who had not yet rejoined Jesus to return to him. Herod's return to Galilee occasioned Jesus to spend the principal part of the interval before his final journey to Jerusalem, either in the dominions of Philip, east of the Jordan, or in Galilee Superior, at a distance from Herod's court at Tiberias, and where he could easily withdraw from his jurisdiction." — *Carpenter.*

† This was the more ancient name. Philip called it Julias. Some confound it with Bethsaida of Galilee, which lay on the western shore of the lake.

What is the value of a Roman penny, or denarius, in our currency?

Ans. Fourteen cents.

18, 19. What did Jesus then direct them to do?

What did he do before the food was distributed?

20. What was done with the fragments that remained?

21. How many persons were there who had partaken of this food?

Did Jesus ever employ his miraculous powers simply for his own benefit?

Does not his whole life rebuke selfishness? 2 Cor. viii. 9.

Of what wonderful incidents related in the Old Testament are you reminded by this miracle of Jesus? 1 Kings xvii. 8 – 16. 2 Kings iv. 1 – 7, 42 – 44.

What did the people conclude after witnessing this miracle? John vi. 14.

What did they design to do? John vi. 15.

22. How did Jesus prevent their designs? *

To what place did the disciples go? † Mark vi. 45.

23. What did Jesus do when he had dismissed the multitude?

* "The people, being convinced by the miracle that Jesus was the expected Messiah, purposed, under the influence of their worldly expectations, to make him a king. Jesus, knowing their intentions, and probably expecting that some of his immediate followers would support their views, sent the apostles all away to cross the lake, while he dismissed the multitude. He then went up the adjoining mountain, which overlooked the lake."

† "This was Bethsaida of Galilee, between which and Capernaum lay the land of Gennesaret. It was the native place of Peter; and Mark, who received the chief materials of *his* Gospel from Peter, alone mentions it in this connection, — a single, undesigned proof of the truth and authenticity of the narrative."

What lesson may we learn from the daily and constant communion of Jesus with the Father?

24 – 32. Will you give, in the words of the Evangelist, the account of Jesus' walking upon the sea?

27. What did Jesus say to calm the fears of the disciples, when they cried out, saying, "It is a spirit"?

What individual traits in Peter's character do we see manifested in this narrative?

33. How were the disciples affected by this miracle?

34. When they had passed over the lake, where did they land?

35, 36. When the people of Gennesaret heard that Jesus was among them, what did they do? Mark vi. 55, 56.

LESSON L.

CONVERSATION OF JESUS WITH THE JEWS IN THE SYNAGOGUE AT CAPERNAUM, ON THE DAY AFTER THE MIRACLE OF THE LOAVES.

JOHN VI.

22 – 24. On the next day, when the people found that Jesus and his disciples had passed to the other side of the lake, what did they do?

25. When they had found Jesus, what did they say to him?

26. From what motive did they seek him?

27. What admonition does Jesus give in reply?

29. What did he say when they asked what they should do "to work the works of God"?

30, 31. What further question did they ask?

Where are these words written? Ps. lxxviii. 24, 25.

To what did they allude when they said, "Our fathers did eat manna in the desert"? Exod. xvi.

32, 33. What reply did Jesus make?

34. What did they then say to him?

Did they understand the true meaning of his words?

Compare this passage with John iv. 7 – 15.

35. In what emphatic words does Jesus reveal to them his true mission and character?

What do you understand by this language?

Ans. That, as the body is content when its physical wants are supplied, so the soul is satisfied and at peace when it truly takes Jesus for its guide, and receives him as the only Saviour and Redeemer.

36 – 39. In what words does Jesus encourage all to come to him?

40. What is the will of God revealed through Christ?

41, 42. How were these words received by the Jews?

43 – 46. What reply did Jesus make? Isa. liv. 13.

What is the meaning of this passage?

Ans. That every soul which has received any knowledge of God is drawn by the Father to Christ; but that none will come to him, unless impressed with a devout regard for the will of the Father.

47. Who does he say hath everlasting life?

48 – 58. Will you read the passage in which he further illustrates his meaning, in calling himself the bread of life?

What is the meaning of these words?

Ans. That, if we gladly receive the teachings of Christ, and welcome into our hearts the influences of the divine spirit, revealed and manifested through him, we shall find spiritual food and nourishment, just as from bread we derive support for the bodily life.

What do you understand when Jesus says that he will give his flesh for the life of the world?

Ans. That he would die upon the cross in order to lead men to truth, to holiness, and to God; and to give them the full assurance of the divine pardon upon repentance.

Does not this whole passage imply the intimate union that should ever exist between Christ and the individual soul?

59. Where was Jesus when he said these words?

60. What did many of his disciples say after listening to his teachings?

61 – 65. When Jesus knew that they murmured at his words, how did he address them?

66. What was the result of this interview?

67. What did he say to the chosen twelve?

68, 69. What emphatic and earnest reply did Peter make?

Was not this reply characteristic of Peter's ardor, affection, and faith?

70. In what words of sad import did Jesus answer him?

71. Of whom did he speak?

After these events, where did Jesus remain? John vii. 1.

LESSON LI.

DECLARATIONS OF JESUS TO THE SCRIBES AND PHARISEES FROM JERUSALEM, AND ALSO TO THE PEOPLE AND HIS DISCIPLES. — CURE OF THE DAUGHTER OF THE SYROPHŒNICIAN WOMAN. — OTHER MIRACLES OF HEALING. — JESUS FEEDS THE MULTITUDE.

Matthew XV.

1. When Jesus was in Galilee, who came to him?

What do you suppose was the object of these Scribes and Pharisees in coming to Jesus?

2. What question did they ask him?

What do you understand by the "traditions of the elders"? *

3 – 6. What reply did Jesus make? Mark vii. 7 – 13.

Will you repeat the commandment which is here referred to? Exod. xx. 12; xxi. 17.

What custom or practice among the Jews is here reproved by Jesus?

Ans. That, if a person wished to evade the duty of supporting his parents, he might, according to the traditions of the elders, nominally devote his property to the treasury of the Lord, or place it in the hands of the priests. This property was then regarded as "corban," or a gift sacred to God; and, accordingly, the owner was said to be free from the obligation of supporting his parents.

7 – 9. What passage from Isaiah does Jesus apply to the Jews? Isa. xxix. 13.

10, 11. In what words did he then address the multitude?

* See Livermore's Commentaries, vol. i. page 205

12. What did his disciples say to him?

13, 14. What was his reply?

15 What did Peter then say to Jesus?

18 – 20. What did Jesus say were the only things that could really defile a man?

Should it not be our first and chief aim to keep our *hearts* pure?

If we strive to appear well before men, can we conceal our true characters from the eye of God?

Does God judge as man judgeth? 1 Sam. xvi. 7.

In what beautiful words does David express his sense of the constant presence of God? Ps. cxxxix. 1 – 12.

If you desire to be like Jesus, what should your words ever be?

Ans. Gentle, pure, and true.

21. After uttering these instructions, where did Jesus go?

Can you give any account of Tyre and Sidon? See Lesson XXXVII.

22. Who came to Jesus for aid?

Of what nation was this woman? * Mark vii. 26.

23. When Jesus took no notice of her request, what did the disciples say to him?

24 – 26. What did he reply?

Was not the language here used expressive of the sentiments of the disciples and the multitude, rather than of the feelings of Jesus?

* Palestine was formerly called Canaan; and perhaps she was a descendant of the ancient Canaanites. By Mark, however, she is called "a Greek, a Syrophœnician by nation." "This country had been conquered and governed by the Greeks under Alexander the Great. Besides, the Jews gave the name of Greeks to all who belonged not to their own nation. The region on which Tyre and Sidon were situated was called Phœnicia, and was included in the more general name of Syria. Hence the inhabitants were Syrophœnicians, as distinguished from the Phœnicians of Libya, or Carthaginians."

May we not infer this from finding that the words and manner of Jesus were such as not to intimidate, but to encourage, the woman? Ver. 25.

27. What reply, expressive of her faith and humility, did she make?

28. How did Jesus reward her faith?

Did he not effect his true purpose by exhibiting the humble faith of the woman to his disciples; thus rebuking them for their national pride, and want of true sympathy and love?

29. After leaving this region, where did Jesus go? Mark vii. 31.

On which side of the Sea of Galilee is Decapolis?

30, 31. What new miracles of love did he perform in this place?

Will you relate the cure of the man who was deaf, and had an impediment in his speech? * Mark vii. 32 – 37.

32. When Jesus called his disciples to him, what did he say to them?

33. What did they reply?

34. How much provision had they?

35. What did he command the multitude to do?

36. What did he then do with the loaves and the fishes?

37. After they had all partaken of the food, how many baskets of fragments were taken up?

38. How many persons were thus miraculously fed?

39. After this second miracle of the loaves, where did Jesus go? Mark viii. 10.

Where is Magdala? Dalmanutha?

* For the reason of the retention of the Hebrew word "Ephphatha" in this place, see Miles's "Gospel Narratives," chap. vii. pages 43 – 45.

LESSON LII.

THE PHARISEES AND SADDUCEES SEEK AFTER A SIGN. — AFTER CROSSING THE LAKE AND ARRIVING AT BETHSAIDA, JESUS RESTORES A BLIND MAN. — HE THEN WITHDRAWS TO CÆSAREA PHILIPPI, WHERE PETER DECLARES HIS FAITH IN CHRIST, AS THE PROMISED MESSIAH. — JESUS PREDICTS HIS OWN APPROACHING DEATH.

MATTHEW XVI.

1. After his arrival at Dalmanutha, what did the Scribes and Pharisees desire of Jesus?

2 – 4. What reply did he make to them?

Were not the miracles of Jesus a sufficient proof of his divine mission?

Can you refer to any peculiar signs and wonders exhibited by the ancient prophets? Exod. iv. 1 – 9. Num. xvii. 1 – 9. 1 Sam. xii. 18. Isa. xxxviii. 4 – 8.

6. When the disciples arrived at the other side of the lake, and had forgotten to take bread, what did Jesus say to them?

What is the meaning of the "leaven of the Scribes and Pharisees"?

Ans. Their religious teachings and doctrines, which referred more to traditions and outward observances than to the faith of the heart, and holiness of life.

7 – 11. When Jesus perceived that they reasoned among themselves, did he explain his true meaning?

12. Did they then understand his words?

Will you relate the cure of the blind man, which took place on their arrival at Bethsaida? Mark viii. 22 – 26.

Of what prophecies are we reminded by these wonderful miracles of Jesus? Isa. xxxv. 5, 6; lxi. 1 – 3.

13. When they came into the region of Cæsarea Philippi, what question did Jesus ask his disciples?

14. What was their reply?

16. What was Peter's answer, when Jesus said, "But who say ye that I am"?

17 – 19. What words of commendation does Jesus utter in reply? *

Do these words imply that any peculiar or exclusive privilege was granted to Peter above the other apostles? Compare Matt. xx. 25, 26. Acts xv. 6 – 11. Gal. ii. 11.

Why was he called Peter, i. e. a Rock?

Ans. Because his character was distinguished for zeal and energy, and he was the first among the twelve who preached the gospel to the Gentiles.

Will you give an account of Peter's trance, in which his peculiar mission to the Gentiles was afterwards made known to him? Acts x.; xi.

Will you explain the nineteenth verse?

Ans. The word "whatsoever" here refers to the rites or laws which Peter and the other apostles might enact or repeal. "To bind" here means *to forbid;* and "to loose," *to permit;* therefore Jesus says, "Those things which you forbid or permit are forbidden or permitted in heaven, that is, by God."

Can you give any reason why this address to Peter should have been omitted in Mark's Gospel? See Mark viii. 27 – 30.

Ans. Mark wrote his Gospel at Rome, about the

* "The gates of hell," or of Hades, the abode of the dead, without reference to happiness or misery. "It was customary to hold courts and public assemblies in the gates of ancient cities; hence 'the gates of death' mean the designs or power of death. — The word *church* is first used in the New Testament in this place. Its original signification was an assembly. Sometimes it means the whole body of Christians, and sometimes a particular society of believers." See Acts viii. 1. Rom. xvi. 5. Eph. i. 22.

year 65, while Peter was confined there as a prisoner; and he received the materials for his Gospel chiefly from that apostle. It was therefore in accordance with the character of Peter to omit the narration of any circumstance which would seem to raise him above the other apostles, while none has related more fully than Mark, Peter's denial of his Master, with all the attendant circumstances.

20. What charge did Jesus give his disciples?

Why do you suppose that they were forbidden to proclaim him as the Christ?

21. What did Jesus foretell respecting his own sufferings and death.

22. How were his words received by Peter?

23. How was Peter rebuked by Jesus?

What is the meaning of "Satan," as here used?

Ans. An adversary or evil adviser.

24–26. In what solemn words did Jesus then address his disciples?

What does it mean, "to take up the cross and follow Christ"?

Is there any outward good that can compensate for the loss of the soul?

27. What does Jesus say of his future glory and power?

28. What does he say of some who were then with him?

To what does this last passage refer?

Ans. To the time when Jerusalem was taken and destroyed by the Romans.

Which of the apostles were living at that time?

Ans. John was the only one then living. Several of the apostles had suffered martyrdom, while the remainder of the eleven had died, after lives of devoted fidelity to the cause of Christ.

LESSON LIII.

THE TRANSFIGURATION OF CHRIST. — CURE OF THE DEAF AND DUMB DEMONIAC.

MATTHEW XVII.

1. Which of the apostles did Jesus take with him when he went upon a mountain apart to pray? See Luke ix. 28.

Were not these three the most prominent among the twelve? Gal. ii. 9.

Can you mention any other instances in which they were chosen to be the special companions of Jesus? Matt. xxvi. 37. Mark v. 37.

How many days was this after the events recorded in the last lesson?

How long before the crucifixion of our Saviour.

Ans. It was on the sabbath, less than two weeks before his death.

What mountain is here referred to?

Ans. Probably one of the mountains north of the Sea of Galilee, in the region of Cæsarea Philippi. Some have supposed it to have been Mount Tabor.

2. What took place while Jesus was praying?

3. Whom did the disciples see conversing with Jesus?

About what were they conversing? Luke ix. 31.

4. As Moses and Elijah were about departing from their sight, what did Peter say to Jesus?

What are tabernacles?

Ans. Tents or booths, such as could be made from the boughs of trees.

Was Peter conscious, at the moment, of the true meaning of this glorious vision? Mark ix. 6.

5. While he was yet speaking, what happened?

On what former occasion had these same words been uttered? Matt. iii. 16, 17.

Whose voice was this?

Was not a bright cloud a symbol of the divine presence? Exod. xvi. 10. 2 Chron. v. 13, 14; vii. 1–3.

6. How were the disciples affected when they heard these words?

7. What did Jesus say to them?

8. Whom did they see on looking up?

9. What charge did Jesus give them on coming down from the mountain?

Did they understand the true meaning of his words? Mark ix. 10.

What does Peter say of this vision? 2 Peter i. 16–18.

What was one of the great purposes which it was designed to accomplish?

Ans. To install our Saviour in his true dignity and glory in the minds of the three chief apostles, and also to show the harmonious connection between the old and the new dispensation; as Moses, the great lawgiver of Israel, and Elijah, the great prophet and reformer, were thus conversing familiarly with Christ.

What other purpose did it fulfil?

Ans. It strengthened the mind of Jesus for his approaching sufferings and death.

Was this inconsistent with the divine character of Christ? Heb. ii. 9, 10; v. 8, 9.

Does not the whole account of the transfiguration indicate the close connection between heaven and earth?

Have we not here an additional proof that our departed friends are still living?

10. What question did the disciples ask as they came down from the mountain? *

11, 12. What reply did Jesus make?

13. Of whom did he speak as his forerunner? Did the apostles know before this that John was the Elijah predicted by Malachi? Mal. iv. 5, 6.

MARK IX. 14 - 29. Parallel passage, MATT. XVII. 14 - 21.

Mark ix. 14. On the next day, when they came down from the mountain, whom did they find with the disciples?

15. How were the people affected when they saw Jesus?

17, 18. What did one of the multitude reply, when he asked them of what they were reasoning?

19. What did Jesus answer?

20. How was the child affected when they brought him to Jesus?

21. What question did Jesus ask the father of the child?

21, 22. What did he reply?

23. What did Jesus then say to him?

24. In what earnest words did the father reply?

25 - 27. Relate how the child was healed of his dreadful disease.

28. When they entered into the house, what question did the disciples ask Jesus?

29. What was his reply? Matt. xvii. 20, 21.

* "Why do the Scribes say that Elias must first come, when the Messiah has already appeared, and no forerunner has preceded him? If thou art the Messiah, where is Elijah who was to herald thy advent?"

Does not the readiness of Jesus to mingle with the multitude, and to cure this child of his fearful disease, immediately upon coming down from the Mount of Transfiguration, convey an important lesson to every Christian?

Ans. It does; teaching that the most fervent prayers, and the highest spiritual communings, will be of little avail, unless the same spirit be carried into the daily life, — unless, like Jesus, we manifest our faith by a life of fidelity to duty, and show the fruits of our meditation and prayer by benevolence to others, and by personal purity and holiness.

LESSON LIV.

ON ARRIVING AT CAPERNAUM, JESUS PAYS THE TEMPLE-TRIBUTE. — THE LAST DISCOURSES OF JESUS IN GALILEE.

MATT. XVII., XVIII.

Chap. xvii. 22, 23. While Jesus and his disciples were still in Galilee, what did he again say to them of his approaching death?

24. When they arrived at Capernaum, who came to Peter?

For what purpose was this tribute or tax collected?

Ans. In order to defray the necessary expenses of the temple.

What was the amount required of each individual? Exod. xxx. 13 – 16. Neh. x. 32.

What is the value of half a shekel in our currency?

Ans. About twenty-eight cents.

At what age was this tribute levied? Exod. xxx. 14.

24. What question did the collector of the tribute ask Peter?

25. What did Peter say in reply?

When they entered into the house, what did Jesus say to Peter?

26. What did Peter reply? What did Jesus then say?

What is the meaning of these words?

Ans. That, as the sons of earthly kings were exempted from paying tribute, so he, being the Son of God, was, on the same ground, released from the obligation of paying tribute for the temple of his Father.

27. What did he then command Peter to do?

Does not Jesus teach by this incident, that it is always well to avoid giving unnecessary offence?

Was not this miracle also designed to impress Peter, and all who were present, with a new proof of the divine power of Jesus?

xviii. 1. When Jesus entered into the house at Capernaum, what question did the disciples ask him?* Mark ix. 33, 34.

2, 3. In what striking manner did he teach them a lesson of humility?

4. What is said of him who should humble himself as a little child?

5, 6. What is said of receiving one such little child in the name of Jesus?

What is the meaning of these words?

Ans. Whoso shall receive with affection and honor one whose character is like that of this little child in

* To account for the apparent discrepancies between Matthew's and Mark's narrative of this incident, see "Gospel Narratives," chap. i. pages 4, 5.

its purity and humility, receiveth me; but whoso shall ensnare, or cause to offend, one of my lowly, humble followers, it were far better for him to lose his life than to keep it.

What did John then say to Jesus? Mark ix. 38.

What did Jesus reply? Mark ix. 39, 40.

7 – 9. What is said of offences, or rather, temptations, causes of sin?

Will you explain this passage? See Lesson XXV. and XXVI.

In what words did he still more fully express his meaning? * Mark ix. 49, 50. Refer to Lev. ii. 13. Ezek. xliii. 24.

10, 11. What did Jesus again say of these "little ones," or of his humble, childlike disciples?

12 – 14. Will you repeat the parable of the lost sheep?

Will you explain this parable? See Lesson XLI.

15 – 18. Will you read the passage in which Jesus teaches his disciples how to treat those who injure or offend them? †

19. What promise did he then give the apostles?

20. What does he say of his constant presence with his disciples?

What did the apostles then ask of Jesus? Luke xvii. 5.

In what figurative language did he speak, in reply,

* "Jesus had urged his disciples to make any sacrifice of pleasure or interest, rather than incur the penalties of the future life. 'Yet' (we may consider him as intimating to them), 'suffering in this life will be needed, not only to accomplish your destined service, but to discipline and elevate your spirits, and enable you to offer a sacrifice acceptable to the Lord.' 'For every one must be salted with fire,'" &c. — *Carpenter.*

† See Livermore's Commentaries, vol. i. pages 232, 233.

of the power of even the least degree of faith? Luke xvii. 6.

What do you understand by these words?

Ans. That, if we have a sincere faith in God, and in Christ as the Saviour and Redeemer, we shall be able to overcome the strongest temptations, and to perform *moral* acts as difficult as plucking up a sycamore-tree, or removing a mountain. See Matt. xxi. 21.

LESSON LV.

PARABLE OF THE MAN AND HIS SERVANT, AND OF THE UNFORGIVING SERVANT.

LUKE XVII. MATTHEW XVIII.

Luke xvii. 7 – 10. Will you repeat the parable of the man and his servant?

Does the servant confer any *favor* upon his master in simply performing his duty?

Is he not merely fulfilling his obligations to his master?

What lesson, then, is this parable designed to inculcate?

Ans. A lesson of humility; teaching that, even when we have striven the most earnestly to keep all of God's commandments, we have conferred no favor or benefit upon our heavenly Father, but have simply performed our duty.

Do we not receive from God everything that we possess? Yet do we not almost every day fail of fulfilling all our known duties?

Do we not yield to wrong feelings, and often speak unkind and hasty words?

Is not the duty of prayer sometimes neglected?

What, then, should be our habitual feeling?

Ans. That of humility, when we remember what our characters really are in the sight of God, and what he requires of us.

Does not this parable enforce the same lesson which Jesus taught his disciples, when he took the little child, and placed him in the midst of them?

Matt. xviii. 21. What question did Peter then ask Jesus?

22. What was the reply of Jesus?

23 - 35. Will you repeat or read the parable of the unforgiving servant?

What was the occupation of the servant here referred to?

Ans. He was not a mere household servant, but probably one who occupied a high station of trust, and enjoyed the confidence of his master; perhaps a ruler or governor of some one of his provinces.

What is the value of 10,000 talents in our currency, the amount of his debt to his master?

Ans. About $15,000,000, if the silver talent is here meant; if the gold, it would amount to a much larger sum.

Was it customary among the Jews to sell persons into servitude to pay their debts? Lev. xxv. 39 – 46. 2 Kings iv. 1. Amos viii. 6.

How long could they be held as slaves? Lev. xxv. 40. Deut. xv. 12 – 18.

Was not the custom of selling persons for debt prevalent among the Greeks and Romans?*

We read that the servant fell down and worshipped

* Refer to Arnold's History of Rome, and to Gibbon's Decline and Fall, chap. xliv.

his master: what is the meaning of the "worship" here referred to?

Ans. An act of reverence, deference, and humility See Matt. viii. 2; xv. 25. Mark v. 6. John ix. 38

27. How did the king treat his servant?

28 – 30. What was immediately the conduct of this servant toward his fellow-servant?

What is the value of a hundred pence?

Ans. About fourteen dollars.

Was it customary and lawful at that time to imprison persons for debt?

Does this custom still prevail; and is it sanctioned by law?

32 – 34. What did the king do when he heard of the ungrateful conduct of his servant?

Who are here meant by the tormentors?

Ans. The jail-keepers who sometimes employed tortures of various kinds to increase the sufferings of their prisoners, and especially to extort from criminals the confession of guilt, and from debtors hidden treasure.

Who is represented by the king in this parable?

Who, by the servants?

What is meant by the debt here spoken of?

Ans. Our sins and short-comings.

Will not God forgive all those who sincerely repent and turn to him?

Have we not a full assurance of this forgiveness in the life, sufferings, and death of Christ?

What, then, is the great lesson to be learned from this parable?

Ans. That, if we sincerely desire the forgiveness of our heavenly Father for our manifold sins and offences, we ought to treat those who do us wrong, or in any way offend us, with the same forbearance, forgiveness, and love.

Are *you* striving, amidst all the little temptations and trials of each day, to cultivate a Christ-like spirit, — the spirit of forgiveness, gentleness, and forbearance?

SECTION VIII.

From our Lord's Final Journey from Galilee, through Perea, to his Arrival at Bethany, shortly before the Passover.

LESSON LVI.

JESUS SETS OUT FOR JERUSALEM, AND IS REFUSED RECEPTION IN SAMARIA. — HE HEALS THE TEN LEPERS. — DISCOURSE WITH THE PHARISEES AND HIS DISCIPLES.

LUKE IX., XVII.

Chap. ix. 51, 52. When Jesus left Galilee to go to Jerusalem for the last time, before his crucifixion, what route did he intend to take?

Why do you suppose that he chose this route?

Ans. In order to avoid the necessity of passing through the eastern portions of Herod's dominions, through which lay the ordinary route of the Galileans when going to Jerusalem.

53. Were the Samaritans willing to receive him?

Were the Jews and Samaritans on terms of friendly intercourse? See Lesson XIII.

54. What did the disciples say to Jesus when they were refused reception by the Samaritans?

To what event in the life of Elijah did they refer? 2 Kings i.

55, 56. In what words did Jesus rebuke their hasty spirit?

We read that "they then went to another village": does not this simple narrative exhibit a new instance of the forbearance of Jesus?

Do we not find, that, in after-life, James and John exhibited more fully the spirit of their divine Master?

Is it not far better to yield up even what we know to be our own rights, than, by persisting in them, to excite anger and impatience in others?

xvii. 11, 12. As Jesus and his disciples continued their journey to Jerusalem, passing through the confines of Samaria and Galilee, we read that they entered into a certain village: who met them there?

Were persons afflicted with the leprosy permitted to reside in cities, or to hold intercourse with others?

13. What did these poor lepers say to Jesus?

14. What did he reply?

Why were they obliged to show themselves to the priests?

Were they healed of their dreadful disease? See Lev. xiv. 1 – 32.

15, 16. What did one of them do, when he found that he was healed?

To what nation did he belong?

17 – 19. What did Jesus say to him?

In these few words, did he not commend the gratitude of the Samaritan to the notice of his disciples?

Must it not have rebuked them for their former hasty and angry feelings toward his countrymen?

20. What question did the Pharisees ask Jesus?

What kind of a kingdom did *they* expect that the Messiah would establish?

20, 21. What reply did Jesus make?

What is the meaning of these words?

Ans. That his kingdom would not, like the kingdoms of this world, excite the notice of men by its outward splendor and glory; but that it was a spiritual kingdom, which consisted in the entire subjection of the whole heart and life to the will and law of God. Refer to Lesson XI.

22 – 37. Will you read the words in which Jesus continued to address his disciples?

What is here meant by the "coming of the Son of man"?

Ans. These words refer to the destruction of Jerusalem, when the Jews were conquered by the Romans, their city laid waste, and even the temple burned to the ground.

33 – 36. What is said of the comparative suddenness of this event?

We read that "two women shall be grinding together": how was this labor usually performed; and what kind of mills were used? *

37. When the disciples asked when these fearful events were to take place, what did Jesus reply?

What is the meaning of this figurative language?

Ans. The "body" here represents the Jews; and the "eagles," the Romans, who, like eagles or vultures, would hasten to their prey. Their ensigns also were the figures of eagles.

Do we find phraseology similar to this in other parts of the Bible? Deut. xxviii. 49. Lam. iv. 19. Hosea viii. 1.

In this discourse of Jesus, reference is made to several events narrated in the Old Testament: will

* See Jahn's Archæology, sect. 138, 139.

you give some account of Noah and of the flood? Gen. vi.; vii.; viii.

Relate, in your own words, the history of Lot. Gen. xi. 27; xiii.; xviii. 16 – 33; xix. 1 – 3, 12 – 30.

LESSON LVII.

PARABLE OF THE UNJUST JUDGE, — OF THE PHARISEE AND PUBLICAN.

LUKE XVIII.

1. To enforce what important lesson did Jesus utter the parable of the unjust judge?

Will you repeat some other passages in which the duty of prayer is inculcated? Rom. xii. 12. Col. iv. 2. 1 Thess. v. 17.

2 – 8. Will you now repeat this parable?

How many judges were there in every Jewish city?

Ans. There were three, whose business it was to decide questions about property, to settle differences between citizens, and to administer justice to the people.*

Were they not expressly commanded to be impartial in their verdicts, and to refuse all bribes? Exod. xxiii. 3 – 7. Lev. xix. 15. Deut. i. 17; xvi. 18; xvii. 8 – 12.

2. Was this the character of the judge here spoken of?

Was he willing to attend to the request of the poor widow, and to grant her what justice required?

What is the meaning of the expression, "Avenge me," as here used by the woman?

* See Horne's Introduction, vol. iii. part ii. chap. 3.

Ans. Simply, Cause that justice be done to me by my adversary, or the person who has wronged me.

4, 5. What at length induced him to attend to her case?

Ans. The fear that she might annoy and disturb him, as it is said that she "kept coming" to him. Verse 3.

7, 8. What explanation does Jesus give of this parable?

Who are here meant by the "elect"?

Ans. Those from among the Jews who believed on Christ. See Mark xiii. 20 – 22, 27.

What do you understand by these verses?

Ans. If an *unjust* judge, merely by the importunity of this woman, was persuaded to grant her request, how much more will God, who is perfectly just, and whose very name is love, listen to the prayers of his children!

Is not allusion here made also to the destruction of Jerusalem, or the "coming of the Son of Man"? See preceding Lesson.

Jesus expresses a fear, that, when that event shall take place, few will be found ready to receive his gospel, and to have faith in him. But what other important truths, applicable to all, are to be learned from this parable?

Ans. That we should be as anxious for spiritual favors, and as persevering in seeking spiritual blessings, as in obtaining justice from our fellow-men.

What other lesson may we learn?

Ans. That we should never be discouraged in our prayers, but should feel, that, if they are offered in sincerity, God will hear and answer them, though the answer may not always come just in the way which we expect.

If our prayers are offered aright, should we not "wait patiently" for God to answer them in his own good time and way? 2 Thess. iii. 5. Heb. x. 36 James v. 7, 8.

9. To whom did Jesus address the parable of the Pharisee and the publican?

What persons are here meant?

Ans. The Scribes and Pharisees.

10 – 14. Will you repeat this parable?

12. How often did the Pharisees usually fast?

Ans. Twice a week, on Mondays and Thursdays.

What was it to give tithes of all that he possessed?

Ans. To pay a tenth of his produce and income as a tax for religious purposes.

13. What was the prayer of the publican?

What was the true character of the Pharisee?

Ans. Proud and self-satisfied.

What was the most prominent trait in the publican's character?

Ans. Humility.

What is the meaning of the fourteenth verse?

Ans. That the publican returned home justified; that is, regarded with favor by God, and forgiven: while the Pharisee remained satisfied with his own feelings of self-sufficiency and pride.

Will you explain the remainder of this verse?

Ans. That he who thinks too highly of himself, and praises himself, will have his true character given him by others, — at least, that, in the sight of God, he will be regarded only according to his *real* worth; while he who feels his own deficiencies, and is humble and lowly in spirit, will generally receive the good opinion of men, and, yet more, will always enjoy the favor of God

Can we ever conceal our true characters from the eye of God, however we may be regarded by men?

What, then, should be our constant aim?

Ans. To make our characters such as will secure his favor and blessing.

What are some of the most beautiful traits in a truly Christian character?

Ans. Humility, gentleness, forbearance, and love.

LESSON LVIII.

CHILDREN BROUGHT TO JESUS. — INQUIRY OF THE YOUNG RULER.

LUKE XVIII.

15. What incident of touching interest took place as Jesus was on his way to Jerusalem?

What notice did the disciples take of this circumstance?

Did Jesus approve of their conduct? Mark x. 14.

16. With what encouraging words did he invite the little children to come to him?

What did he then do? Mark x. 16.

17. What did he say to his disciples?

What is the meaning of these words? Refer to Lesson LIV.

Does not Jesus still love and bless little children?

What dispositions and habits will secure his favor and blessing?

What dispositions should you ever seek to cultivate?

Ans. Kindness and forbearance to all, both to the young and the old; gentleness, forgiveness, humility, truth, and obedience.

18. What question did a certain ruler ask Jesus?

19, 20. What reply did he make?

Did Jesus, in this reply, mean to enumerate all the commandments?

Ans. He did not, but merely referred to them in general terms.

Will you repeat the ten commandments? Exod. xx. 1 – 17.

Will you give some account of their delivery to the Israelites? Exod. xix.

Upon what were they written, and where were they kept? Deut. x. 1 – 5.

What was the ark of the covenant? Exod. xxv. 10 – 22.

21. What did the young man say of these commandments?

How was he regarded by Jesus? Mark x. 21.

22. What did Jesus bid him do?

23. Was he ready to obey this command?

Are we not all too much like the young ruler, ready to follow Jesus when the path of duty is easy and plain before us, while we often shrink from any sacrifices that may be required of us as disciples of Christ?

Is it required of all Christians to sell their property, and give its price to the poor?

Ans. It is not; but all should cultivate the *spirit* of benevolence and self-sacrifice, and use their property, whether it be greater or less, as a stewardship from God; regarding all of the poor and forsaken as in truth their brethren.

24, 25. When Jesus saw the young man going away very sorrowful, what did he say to his disciples?

When they expressed astonishment at his words, how did he more fully explain his meaning? Mark x. 24.

What is it "to trust in riches"?

26. What did the disciples then say?

27. What reply did Jesus make?

28. What did Peter say with regard to himself and his fellow-disciples?

29, 30. What did Jesus reply?

What are some of the peculiar temptations of the rich?

Has not every situation in life its peculiar joys and trials?

May we not believe, that, however unequally the blessings of life *seem* to be distributed, God will so overrule every event as to contribute to the highest good of all, though often in ways which we cannot now and here comprehend?

LESSON LIX.

PARABLE OF THE LABORERS IN THE VINEYARD, AND OF THE MASTER OF THE HOUSE.

MATTHEW XX. LUKE XIII.

What was the object of Jesus in uttering the parable of the laborers in the vineyard? Refer to Matt. xix. 27 – 30.

What do you understand by the thirtieth verse?

Ans. "That many who should become believers in the gospel, at a time distant from that when Christ was speaking, would enter more fully into its spirit, and therefore share more largely in its rewards, than those who outwardly professed it at an earlier date."

1 – 16. Will you now read this parable?

Why do you suppose that the image of a vineyard is here used?

Ans. Because the cultivation of grapes formed an important part of Jewish agriculture.

What is here meant by the "kingdom of heaven"?

Ans. The dealings of God under the Christian dispensation.

Who is represented by the householder?

Who, by the laborers?

Ans. Those who receive the knowledge of Christian truth, and who are thereby invited to become disciples of Christ, and to labor in his vineyard.

How much is a penny, here mentioned as the day's wages of a laborer?

Ans. About fourteen cents, — the usual day's wages at that time and in that country.

What were the third, sixth, ninth, and eleventh hours of the day?

Ans. They corresponded to the hours of nine, twelve, three, and five with us; the first hour commencing at sunrise, or six in the morning.

What is represented by these hours?

Ans. The different periods of the Christian dispensation.

9, 10. When the evening was come, and the lord of the vineyard commanded the steward to pay the laborers, how much did each one receive?

11, 12. Were the first satisfied with their wages?

13–15. What did the lord say to them?

Did he wrong the first by his generosity to the laborers last called?

May not those who were called late in the day have labored more strenuously and faithfully than those who commenced in the morning?

16. In what words did Jesus conclude this parable?

What is the meaning of these words?

Ans. That those nations who should be deprived of a knowledge of Christian truth, until a late period, would not suffer on this account; but, if they received it gladly, might attain even a higher excellence than those first called.

Did not Jesus here refer particularly to the Jews and Gentiles?

Does this parable furnish any plea for postponing serious thought and repentance?

Ans. It does not; for it teaches that each laborer accepted the invitation, *as soon as it was given* by the householder.

Are we not all invited to become followers of Christ, and to labor in his vineyard?

Should we not be grateful that God blesses those who are true disciples of Christ, as much in one age of the world as in another?

What further personal application can you make of this parable?

Ans. To avoid all feelings of envy toward those who may *seem* to be more favorably situated than myself, remembering that God apportions his favors and blessings to all in infinite wisdom and perfect love; and to deem it my duty to improve to the utmost all the opportunities that I enjoy, and to strive in heart and life to become an humble, cheerful follower of Christ, a faithful laborer in his vineyard.

Luke XIII.

22, 23. As Jesus continued his journey toward Jerusalem, what question was asked him?

What is the meaning of the phrase, "to be saved"?

Ans. "As it is used in many places in the New Testament, it means to believe on Jesus Christ as the

Saviour of the world; to become his disciple, and imitate his example; to have that inward peace and spiritual strength which such a faith imparts; and thus to 'be saved' from the evils and temptations of this world; and 'saved' also from that misery, guilt, and remorse which must overtake those who have not this faith, both in the present life and in the world to come."

Do all of those who have received Christian instruction really believe in Christ? What is it to believe in him?

Will not a true heart-faith always manifest itself in the life? Luke vi. 43 – 45.

24. What reply did Jesus make to the question that was put to him?

What is the true signification of the word "strive," as here used?

Ans. "Seek very earnestly, toil, agonize to enter in."

25 – 30. Will you now repeat the parable of the master of the house?

Who is represented by the master of the house?

Who, by those who seek to enter in?

Will the mere wish or desire for future happiness secure salvation for us without our own strenuous exertion?

Is not eternal life the gift of God? Rom. vi. 23. Eph. ii. 8.

Yet does not the bestowment of this infinite gift depend upon ourselves? Phil. ii. 12, 13.

Through whom alone can we seek for salvation? Acts iv. 12.

Will it be sufficient for us to have received Christian instruction, unless we have earnestly endeavored

to *practise* in daily life the lessons that we have learned?

Can there be any safety in putting off serious thought and effort until some season of sickness or sudden danger?

Will you mention another practical lesson to be learned from this parable?

Ans. That to be freed from the power of sin, and to attain salvation through Christ, is no easy work; but requires strenuous exertion, watchfulness, and prayer.

What, then, should be your effort now?

Ans. To think seriously of my accountability to God, and to seek to be saved *now*, knowing that "*now* is the accepted time."

LESSON LX.

OUR LORD'S OBSERVATIONS WHEN HE WAS TOLD THAT HEROD PURPOSED TO KILL HIM. — ON ENTERING JUDEA, HE AGAIN PREDICTS HIS OWN APPROACHING DEATH. — JAMES AND JOHN APPLY TO HIM FOR THE CHIEF POSTS IN HIS KINGDOM

LUKE XIII. MATT. XX.

Luke xiii. 31. On the same day on which Jesus delivered the parable of the laborers in the vineyard, what did some of the Pharisees say to him?

Which Herod is here referred to?

Ans. Herod Antipas, the same who had put John the Baptist to death.

32, 33. What reply did Jesus make?

To what event did he refer in these words?

34, 35. In what touching language did he utter his feelings toward Jerusalem?

Matt. xx. 17 – 19. As Jesus and his disciples were going to Jerusalem for the last time to celebrate the Feast of the Passover, what did he say to them of his approaching sufferings and death?

Did they understand the import of his words? Luke xviii. 34.

20. Who then came to Jesus?

What was her name? Mark xv. 40; xvi. 1.

Who were the sons of Zebedee? Mark x. 35.

21. What request did Salome make? * Mark x. 37.

Did not this request show that they still misunderstood the nature of Christ's kingdom?

22. What did Jesus reply? † What was their answer?

23. What did he then tell them?

Did not both of these disciples afterwards suffer persecution on account of their faith in Christ? Acts xii. 1, 2. Rev. i. 9.

24. How were the other disciples affected when they heard of the request of James and John?

* It is probable that Zebedee was not living at this time, as he is mentioned only in the earlier parts of the gospel narrative; and it would seem in accordance with the natural feelings of Salome, that she should seek for her two sons, when deprived of their father's support and influence, stations of honor in the new kingdom which they supposed about to be established. And may not reference be made to these two brethren in Luke xii. 13 – 15? From a few incidental circumstances, we may infer that Zebedee was a man of some property. See Mark i. 19, 20. These incidents, too, were in accordance with their early character [refer to Luke ix. 51 – 56]; and, doubtless, the surname of "Boanerges," or sons of thunder (Mark iii. 17), was bestowed upon them by our Saviour on account of their impulsive disposition. But what a noble confirmation do we have of the power of our Saviour's life and teachings to transform and subdue the most passionate and hasty characters, in the subsequent history of these two brethren, especially in that of John, the "beloved disciple"!

† In Oriental speech, martyrdom was called the baptism of blood; repentance, the baptism of tears.

25 – 27. What lesson of humility and forbearance did Jesus teach them?

28. Did he not enforce this lesson by his own life and example? John xv. 13.

LESSON LXI.

CHRIST AT THE HOUSE OF ZACCHEUS. — PARABLE OF THE TEN POUNDS. — CURE OF THE TWO BLIND MEN NEAR JERICHO.

LUKE XIX. MATTHEW XX.

In what direction, and how far, is Jericho from Jerusalem?

Can you mention any events connected with the history of this place? Josh. vi. 1 Kings xvi. 34.

Luke xix. 2 – 4. As Jesus passed through this city with his disciples, who sought to see him?

What means did he take to accomplish his purpose?

What was the occupation of Zaccheus?

5. When Jesus saw him, what did he say to him?

6. How was he received by Zaccheus?

7. How were the people affected by the conduct of Jesus?

Can you mention any other instances in which they expressed their displeasure on similar occasions?

8. What did Zaccheus say of himself?

What was the Mosaic law with regard to restitution? Exod. xxii. 1 – 15.

From these words of Zaccheus, and from the words and conduct of Jesus toward him, what may we infer as to his character?

9, 10. What did Jesus then say to him?

11. What was the occasion on which Jesus uttered the parable of the ten pounds?

What erroneous views did the disciples entertain respecting the kingdom of God?

12 – 27. Will you now read this parable?

To what custom, then prevalent in Judea, does Jesus here allude?

Ans. Palestine being subject to the Roman government, the rulers of that country usually went to Rome in order to secure their offices from the reigning emperor. This custom was also prevalent among other countries tributary to the Romans.

13. What trust was committed by the nobleman to his ten servants?

What was the value of one pound?

Ans. About sixteen dollars.

What is the meaning of "Occupy till I come"?

Ans. "Use this money in some profitable way, so as to increase its amount."

14. What took place after the departure of the nobleman?

Was this remonstrance successful?

15. What did he do on his return?

16. How much had the first servant gained by the use of the money intrusted to him.

17. How was he rewarded for his fidelity?

18. What had the second gained?

19. How was he commended by his master?

20, 21. What is said of the third servant?

22 – 24. How was he rebuked by the prince for his unfaithfulness and indolence?

Does the prince or nobleman here acknowledge himself to be harsh and austere?

Ans. He does not; but says, "If you considered my character to have been such, you should have been only the more earnest to secure my favor by your fidelity and industry."

26. When one of the persons standing by expressed surprise that the one talent should be taken from this servant and given to him who already possessed ten, how did the prince reply in defence of his own decision?

27. What became of the enemies of the prince?

To what event did Jesus probably here refer?

Ans. To the destruction of Jerusalem, when multitudes of the Jews were destroyed by the Roman army

Who is represented by the nobleman in this parable?

Ans. Jesus Christ, who received his power and authority from God.

Who are meant by the servants?

What is represented by the pound committed to each of these servants?

Ans. The religion of Christ, and the various talents and opportunities committed to each individual.

What great lesson may you learn from this parable?

Ans. That of my accountability to God for all the talents that I possess, whether they be few or many. Matt. xiii. 12.

What other lesson may you learn?

Ans. That my happiness here and hereafter must depend upon my own character; and that fidelity in duty, self-improvement, and progress, can alone secure the favor and blessing of God.

MATTHEW XX.

Parallel passages: LUKE XVIII. 35–43. MARK X. 46–52.

30. As Jesus departed from Jericho, followed by a great multitude, who called to him for aid? *

* To account for the apparent discrepancies in these narratives, see Carpenter's Harmony, part vii., note on page 195.

What was the name of one of these blind men? Mark x. 46.

31. How were they treated by the multitude?

Were they repelled in their efforts to seek aid from Jesus?

32. How did he evince his compassion toward them? Mark x. 49 – 51.

33. What earnest request did they make?

34. What immediately ensued?

SECTION IX.

From the Arrival of Jesus at Bethany, until the Day of the Passover.

LESSON LXII.

JESUS ARRIVES AT BETHANY. — SUPPER AT SIMON'S HOUSE. — CHRIST'S PUBLIC ENTRY INTO JERUSALEM.

JOHN XI., XII. LUKE XIX.

John xi. 55. What festival of the Jews was near at hand?

At what season of the year was the Passover celebrated?

Ans. At the season corresponding to our month of April.

For what purpose did many of the Jews go up to Jerusalem before the Passover?

Why was it necessary for them to purify themselves?

56. Did they expect to meet Jesus at the feast?

57. What command had the chief priests and Pharisees given with regard to him?

xii. 1. After leaving Jericho, to what place did Jesus go, six days before the Passover?

What family peculiarly beloved by our Saviour resided at Bethany?

2. What was done for him on his arrival?

At whose house was this? Matt. xxvi. 6.

Must not the presence of Lazarus at this feast have convinced the people of the reality of his resurrection, and of the divine power of Jesus?

What must have been the feelings of Lazarus and his sisters toward Jesus?

How was Martha occupied during the supper?

3. As they were reclining at table, what did Mary do? Matt. xxvi. 7.

What is alabaster?

Ans. A beautiful kind of soft white marble.

What is spikenard?

Ans. It is a plant, native in tropical climates, growing from three to six feet high. It yields a strong, aromatic fragrance, and was highly esteemed among the ancients as an article of luxury. An ointment, or rather liquid oil, was manufactured from it, which formed a favorite perfume used in baths and at feasts.

Was this ointment costly?

Ans. It was; for we find that a single pound was considered worth three hundred pence, or nearly forty dollars. See verse 5.

Was not this act of Mary expressive of her reverence, devotion, and love for Jesus?

4, 5. What did Judas say when he witnessed this act of love?

6. Why did he make this remark?

What is meant by the bag?

Ans. The common purse to which the apostles contributed according to their means, to defray their necessary expenses, and for the relief of the poor.

7, 8. What reply did Jesus make to him?

In what words did he commend Mary's spirit of affectionate hospitality? Mark xiv. 8, 9.

9. Why did many of the people come to the house of Simon?

10. What did the chief priests determine to do to Lazarus?

11. Why did they wish to put him to death?

LUKE XIX.

29, 30. On the next day, as Jesus left Bethany to go up to Jerusalem, what did he direct his disciples to do?

How far is Bethany from Jerusalem?

Ans. About two miles.

31. What were they to say if any should ask them a reason for what they did?

Is it not probable that the colt belonged to some one with whom Jesus was acquainted?

32 – 34. Did the disciples find it as Jesus had told them?

35. What did they do with the colt?

Of what was this act symbolical?

Ans. Riding upon an ass was emblematic of peace, as the horse was then used chiefly in war. In the earlier periods of the Jewish Commonwealth, this mode of riding was employed by persons of the highest distinction. Refer to Judges v. 10. 2 Sam. xviii. 9. 1 Kings i. 33.

36. What marks of honor were paid to Jesus by the multitude? Matt. xxi. 8. Refer to 2 Kings ix. 13.

Can you give some description of the palm-tree from which these branches were taken?*

Do they grow like the branches of common trees?

Of what were they considered emblematical?

Ans. Of victory and peace.

37, 38. As they approached the descent of the Mount of Olives, what were the shouts of the multitude? John xii. 13.

What is the meaning of Hosanna?

Ans. "Save, we beseech thee." See Psalm cxviii. 25.

From what places were this crowd of persons assembled?

Ans. A part came from Jerusalem, while a part accompanied Jesus from Bethany and Bethphage. The two parties met on the way to Jerusalem, and joined in this public demonstration of joy and of triumph.

39. What did some of the Pharisees then say to Jesus?

40. What did he reply?

41, 42. As the triumphal procession approached the city, what were the feelings of Jesus?

43, 44. What did he predict with regard to Jerusalem?

When was this prediction fulfilled?

Ans. In the year 70 A. D., when the city was taken by the Romans, under the command of Titus, during the reign of the Roman Emperor Vespasian.

Must not the feelings of Jesus at this time have been very different from those of the multitude?

Knowing the certainty of his approaching death,

* See Robinson's Calmet, page 721.

did he not evince the most perfect calmness and fortitude in thus going to Jerusalem?

As the procession entered the city, how were the people affected? Matt. xxi. 10, 11.

Who came to Jesus in the temple? Matt. xxi. 14.

What were the feelings of the chief priests and Scribes toward Jesus when they witnessed the wonderful things that he did? Matt. xxi. 15.

What did they say to him? Matt. xxi. 16.

What reply did Jesus make? See Psalm viii. 2.

What prophecy was fulfilled by Christ's triumphal entry into Jerusalem? * Zach. ix. 9. Matt. xxi. 5. John xii. 15, 16.

As the evening approached, where did he retire to pass the night? Mark xi. 11.

Who accompanied him?

With whom is it probable that he remained?

Ans. With Lazarus and his sisters.

LESSON LXIII.

THE FIRST AND SECOND DAYS IN THE TEMPLE. — THE VOICE IN THE TEMPLE. — MIRACLE OF THE BARREN FIG-TREE. — THE TEMPLE CLEANSED.

JOHN XII.

20. Of what nation were some of the multitude who went up to Jerusalem to celebrate the Feast of the Passover?

21. What did they desire of Philip?

22. Did he make known their request to Jesus?

* The teacher is here referred to Ware's "Life of the Saviour," chap. xvi., in which is found a vivid description of this scene which might here be read with much interest.

23 - 25. In what words did Jesus answer them? What is the meaning of these words?

Ans. That the desire of these Greeks to see him might be regarded as an earnest and evidence that the time had come when the Gentiles were about to glorify him, by receiving and obeying his gospel. And, as it was necessary that a corn of wheat should fall into the ground, die, and rise again in the new plant, before it could produce fruit; so it was necessary for the establishment of his kingdom, and the salvation of man, that *he* should die and rise again from the dead.

26. What did he say of him who would serve him?

27. What were the feelings of Jesus as the thought of his approaching sufferings and death came into his mind?

28. What was his prayer of calm submission? How was this prayer immediately answered? *

On what other occasions did a voice from heaven proclaim the divine mission of Jesus? Matt. iii. 17; xvii. 5.

29. What did the people who stood by say when they heard this voice?

30. What did Jesus say of it?

31 – 33. What did he say to them of his approaching death?

* "It is not probable that Matthew and Mark could have been acquainted, at least in detail, with that most impressive and important fact, the Voice in the Temple, or they surely would have made some reference to it. The extent of the temple-courts, and the circumstances attending the arrival of the Galilean disciples in Jerusalem at this time, — which would naturally lead them, if they remained in the temple, to go among the various groups of their friends and acquaintances, — may sufficiently account for their not being witnesses of that solemn scene. The events which soon followed would have prevented its being dwelt upon by those who had not been themselves present." — *Carpenter.*

34. What did the people answer?

35, 36. What did Jesus reply?

What did he then do?

37. Although he had performed so many miracles among the people, did they believe on him?

38 – 41. Will you read the prophecies of Isaiah, which were fulfilled in them? Isa. vi. 10; liii. 1.

42. Did any of the rulers believe on him?

42, 43. Why, then, did they not confess him?

44, 45. What did Jesus say of such as believed in him?

46. Why did he compare himself to a light?

How does faith in Christ impart life and light to the soul?

47, 48. What other words did he then address to the multitude?

How were they to be judged for their unbelief?

49, 50. In whose name, and by whose commandment, did Jesus speak and teach?

How, then, should we regard his teachings?

Ans. With the deepest reverence, and an earnest desire to understand their true meaning, and to carry their spirit into our daily lives.

Jesus again retired to Bethany to pass the night. As he returned in the morning with his disciples to the city, we read that he was hungry, and sought fruit from a fig-tree near the way; but when he came to it, he found nothing but leaves thereon: what did he then say to the tree? Matt. xxi. 19.

What immediately happened? *

* "As the fig-season had not arrived, there was reason to expect that figs would be found on the tree, though not yet ripe. The fruit of the fig-tree is produced, not from the smaller shoots, as in most trees, but from the trunk and large branches; and it would be necessary to come close to it before it could be seen whether

As they entered into the temple, what did Jesus do? Matt. xxi. 12.

What did he say to the people? Matt. xxi. 13.

Where do we find these words written? Isa. lvi. 7. Jer. vii. 11.

Was not this the second time that Jesus purged the temple, and thus rebuked the profanation of the house of God?* See John ii. 13 – 22.

When the Scribes and the chief priests heard of this act of Jesus, what did they seek to do? Mark xi. 18.

What were the feelings of the multitude toward him? Luke xix. 48.

When it was evening, where did Jesus go?

LESSON LXIV.

THE LAST DAY IN THE TEMPLE. — PARABLE OF THE TWO SONS, — OF THE VINEYARD LET OUT TO HUSBANDMEN.

MATTHEW XXI.

20. In the morning, Jesus and his disciples again returned from Bethany to Jerusalem, two days before the crucifixion. As they passed by the barren fig-tree, what remark did the disciples make? Mark xi. 20, 21.

21. What did Jesus say to them? Mark xi. 22, 23.

What is the meaning of these words?

Ans. That if we have faith in God, and in his power

there were fruit on it, as the fruit would be hidden by the leaves." — *Carpenter.*

* By some, these passages are referred to the same period; but it seems more probable that the events related took place on the occasion of two different Passovers; the one at the commencement, the other at the close, of our Saviour's public ministry.

to aid our efforts, we shall be able to overcome *spiritual* difficulties as great as the removing of mountains.

22. If our prayers are offered in faith and sincerity, have we not the promise of Jesus that they shall be answered?

What feelings should we cherish toward others, if we desire the divine forgiveness for ourselves? Mark xi. 25, 26.

23. As Jesus entered into the temple for the last time, and was engaged in teaching the people, what did the chief priests and elders say to him?

24, 25. What did Jesus reply?

25 – 27. Were they able to answer his question?

Why were they not willing to acknowledge John the Baptist as a prophet?

If they had truly believed in the teachings and mission of John, would they not have been ready to acknowledge the divine claims of Jesus?

27. What did Jesus then say to them?

28 – 30. Will you repeat the parable of the two sons?

Who is represented by the father of these sons?

Who, by the sons sent into the vineyard?

What is meant by the vineyard?

Has not each one of us a work to perform in this world?

What class of persons is represented by the first son?

Ans. Those who at first refuse to obey the commandments of the gospel, but afterwards repent, and strive to do right?

What characters are represented by the second son?

Ans. Those who profess their readiness to obey the commands of God, but do not act according to their

profession, or carry their religious belief into the duties of daily life.

Was not this character applicable to many of the Scribes and Pharisees, and chief priests?

Is there any danger of *your* forming such a character?

Ans. There is, unless I earnestly strive to act as I profess to believe, and to imitate Jesus in the duties of every day.

31, 32. What application did Jesus make of this parable to the people?

Were not the poor and despised often more ready to listen to the teachings of Jesus than the rich and great, and those who received honor from men?

33 – 41. Will you now read the parable of the vineyard let out to husbandmen?

Can you give some account of the manner of cultivating vines? * Where do they grow in most abundance?

What was the wine-press?

Ans. A large vat or vessel, into which the juice of the grapes was received, after being trodden out. †

For what purpose was the tower built?

Ans. To guard the vines from any depredation, as a person was constantly stationed in it to overlook the vineyard.

What right had the householder to the fruits of the vineyard?

Ans. He let it out to the husbandmen, and, according to the custom of the times, received a portion of the fruits as rent.

* See Encyclopædia Americana. Also Fiske's "Manual of Classical Literature," page 631.

† See Lowth's Isaiah, notes to chap. v.

38. As the husbandmen desired to retain all the fruits themselves, what was their object in putting not only the servants, but the son, to death?

Ans. That, by destroying him who was to inherit the vineyard, they might secure it to themselves.

Who is represented by the householder in this parable?

Ans. God, our Creator and Father.

Who, by the husbandmen?

Ans. The Jews, who rejected Jesus as the Messiah and Saviour.

Who are meant by the servants sent to receive the fruits of the vineyard?

Ans. The prophets and teachers sent by God, from time to time, to instruct the people.

How were many of these prophets received and treated by the Jews? 1 Sam. xxii. 17 – 19. 2 Chron. xxiv. 20, 21; xxxvi. 16. Neh. ix. 26. Jer. xxxviii. 6. Luke xiii. 34. Heb. xi. 32 – 38.

Who is meant by the son?

42. What passage of Scripture does Jesus here apply to himself? Ps. cxviii. 22, 23.

What is the meaning of this passage?

Ans. That although the Jews would reject Jesus, and put him to death, he was to become the head of the whole spiritual kingdom, — to be acknowledged as the Saviour and Redeemer of man.

43. What did he then say should be done with the kingdom?

How were these words fulfilled?

Ans. A few years afterward, the nation was dispersed, and Jerusalem taken and destroyed by the Romans.

What is the meaning of the forty-fourth verse?

Ans. That whosoever shall resist Christ and his truth shall injure himself; and that whosoever shall reject and persecute him, or by wilful sin expose himself to the judgments of his religion, shall miserably perish.

45, 46. When the chief priests and Pharisees heard these parables, and perceived that Jesus spake of them, what did they seek to do?

How was Jesus regarded by the multitude?

What lesson may *you* learn from this parable?

Ans. That, for all my opportunities and means of instruction, I am accountable to God; and that, as he has sent his Son to live and die for me, the least return which I can make is to strive earnestly to keep his commandments, to love him with the whole heart, and cheerfully to do his will, by walking humbly and faithfully in the path of daily duty.

LESSON LXV.

THE LAST DAY IN THE TEMPLE (*continued*). — PARABLE OF THE MARRIAGE-FEAST. — OF RENDERING TRIBUTE TO CÆSAR. — DISCOURSES WITH THE PHARISEES. — THE WIDOW'S MITE.

MATTHEW XXII.

1 – 14. Will you read the parable of the marriage-feast?

Can you give some account of these feasts as they were observed in the time of our Saviour? *

How long did these festivals often continue?

Ans. Seven days.

* See "Holy Land and its Inhabitants," chap. xii.; also Horne's Introduction, vol. iii. part iv. chap. 3.

Was it customary for the master of the festival to send two invitations to his guests?

Ans. It was, and they were usually summoned the second time, just before the festival, as we read in verse 3.

3 – 5. Did the invited guests accept this kind invitation?

6. How did they treat the servants?

7. What did the king do when he heard of these things?

8 – 10. What did he then command his servants to do?

12. When the king came into the feast and saw a man who had not on a wedding-garment, what did he say to him?

What custom is here referred to?

Ans. The usual marriage-dress was a white, embroidered robe. It was customary for the host to provide rich clothes for his guests, as those who attended the festival were expected to appear in appropriate garments; and to refuse to wear them would have been regarded as an insult to the master of the feast. Some rich men kept hundreds of these garments in their houses ready for use.* Refer to Gen. xlv. 22. 2 Kings v. 22; x. 21, 22. Esther viii. 15.

13. What did the king command the servants to do to the guest for his neglect?

Why is the phrase "outer darkness" here used?

Ans. Allusion is made to the warm, lighted apartments where the feast was held, by way of contrast with the cold and darkness without.

What now do you understand by this feast?

* See Horne's Introduction, vol. iii. part iv. chap. 2.

Who is represented by the king?

Who, by the servants sent to invite the guests?

To what nation was this invitation first given, or the knowledge of Christ first offered?

Ans. To the Jews.

How was the conduct of the king toward those who rejected his invitation fulfilled in the history of the Jews?

Ans. About forty years after our Saviour's death, they were conquered by the Romans, who destroyed thousands of the inhabitants, and "burned up their city." *

Who are represented by those in the highways, afterwards invited to the feast?

Ans. Those of all other nations, who were not Jews, to whom the gospel has been preached.

Have not *you* received an invitation to this wedding-feast?

What are some of the means by which God has invited you to know and obey his will?

Ans. The Bible, in which I learned of him as my Father, and of Christ as my Saviour; all the religious instruction which I have received from my parents and teachers; the services of the sabbath; and the teachings and examples of all good men.

What is represented by the wedding-garment?

Ans. The graces of the Christian character, — humility, love, kindness, forgiveness, faithfulness.

Have you any good excuse to offer for neglecting to put on this "wedding-garment" of purity and holiness?

Shall you be willing to offer such excuses as you may now make to yourself, when called into the

* See Milman's History of the Jews.

more immediate presence of God, to render an account of your opportunities and privileges?

What is the meaning of the words, "Many are called, but few chosen"?

Ans. That many receive the knowledge of the truth, but that comparatively few are heartily and perseveringly engaged in striving to become Christians themselves.

Is it not dangerous and sinful to neglect serious thought, and to omit striving *now* to form a Christian character?

What, then, will you make your serious resolution this day?

15. After Jesus had uttered these parables, what did the Pharisees seek to do to him?

16. Whom did they send to him as he taught in the temple?

16, 17. What question did they propose to him?

Who was Cæsar?

Ans. Tiberius Cæsar was at this time the Roman emperor; but all the emperors received this appellation from Julius Cæsar, who first attained the imperial dignity.

18 – 21. What reply did Jesus make to them? *

22. When they heard his reply, what did they do?

23 – 28. We read that, on the same day, the Sadducees came to Jesus, tempting him, or trying to entangle him in his words: what question did they ask him?

Did the Sadducees believe in the existence of spirits, or in a resurrection from the dead?

29 – 32. What reply did Jesus make?

* See Livermore's Commentaries, vol. i. page 265

Do not these words teach that the dead still live? Refer to Exod. iii. 6; 14 – 16. Heb. xi. 16; xii. 1.

33. How were the multitude affected as they listened to his teachings?

36. When the Pharisees heard that Jesus had replied to the Sadducees, we read that they gathered together for the same purpose, viz. to try him with hard questions. What did one of them, who was a lawyer, or Scribe, then ask him?

37 –40. How did Jesus answer his question?

What did the Scribe then say to him? Mark xii. 32, 33.

What did Jesus say in reply? Mark xii. 34.

41 – 46. Will you read the conversation of Jesus with the Pharisees, that followed? *

What is the meaning of this passage?

MARK XII.

41, 42. As Jesus sat near the treasury in the temple, what did he behold?

What was the treasury?

Ans. A place in the temple for the deposit of sacred treasures. People of every class were permitted to make their offerings, according to their desire and ability.

Where do we find the first mention made of such a place of deposit? 2 Kings xii. 9. Refer also to Neh. x. 37, 38; xiii. 4 – 14.

What was the value of two mites?

Ans. Less than half a cent in our currency.

43, 44. In what words did Jesus commend to his disciples the example of the poor widow?

* "From that day forth," — rather "from that time forth," — as the next discourse of Jesus was obviously delivered just before he left the temple.

Does not this touching incident teach that true benevolence does not consist in the amount given, but in the disposition and degree of self-sacrifice with which the offering is made?

If we do for others all that lies in our power, however little it may seem to be, will it not be accepted by God? Matt. x. 42. 2 Cor. ix. 7.

LESSON LXVI.

THE LAST DAY IN THE TEMPLE (*concluded*). — THE FINAL DISCOURSE OF OUR SAVIOUR, DENOUNCING THE SCRIBES AND PHARISEES. — ON LEAVING THE TEMPLE, HE FORETELLS ITS UTTER DESTRUCTION.

MATTHEW XXIII.

1 – 3. As Jesus taught his disciples and the multitude in the temple, what did he say to them concerning the Scribes and Pharisees?

What is the meaning of the second verse?

Ans. Reference is here made to the sitting posture, in which Jewish teachers were accustomed to explain the law. They were regarded and received by the people as the lawful expounders of the Mosaic law.

4 – 7. What did Jesus say of their character?

In what way did they bind heavy burdens upon others?

Ans. By multiplying traditions and ceremonies, and insisting upon the observance of these outward forms, as of equal importance with obedience to the moral precepts of the law.

What were the phylacteries?

Ans. They were scrolls of parchment, worn on the

forehead and the left arm, and inscribed with passages of the law, usually with these: Exod. xiii. 1 – 10; Deut. vi. 4 – 9; xi. 13 – 21. These were also inscribed on their door-posts. The word "phylactery" is derived from a Greek verb, meaning "to keep," in reference either to keeping the law by the use of them, or to their keeping or protecting a person by their supposed magic efficacy.

What is the meaning of the phrase, "to enlarge the borders of their garments"?

Ans. These were the fringes worn on their mantles, according to the law of Moses. (Num. xv. 38 – 40.) By rendering these broad and conspicuous, and thus making their garments long, they manifested their desire to appear more holy than others. Mark xii. 38. Luke xx. 46.

What does the word "Rabbi" signify?

Ans. Doctor, master, or teacher.

8 – 10. Why were not the disciples of Jesus to be called by this title?

11, 12. What lesson of humility did he teach them?

Did he not teach them this lesson even more emphatically in his own life?

13 – 33. Will you now read the passage in which Jesus denounces the Scribes and Pharisees for their hypocrisy?*

* "Woe unto you!" rather, "Alas for you!" for it is consonant with our ideas of the character of Jesus to believe that love and pity mingled even with his most searching rebukes.

Verse 24 "Ye blind guides, which strain *out* a gnat," &c.

Verse 25 "Ye make clean the outside of the cup and platter; but within they are full of the *wages* of extortion and wickedness."

Verse 33. "Ye serpents," &c. "This seeming harshness of language may be attributed, in part, to the Oriental highly figurative mode of speech, which delights in the boldest metaphors. Jesus here adopts the usual style."

What were mint, anise, and cumin, spoken of in verse 23?

Ans. Mint was the sweet-scented garden mint, or spearmint. Anise, or rather dill, was an aromatic plant used by perfumers. Cumin was an herb resembling fennel, with aromatic seeds of a hot and bitter taste.

What "tithes" are here referred to?

Ans. The Scribes and Pharisees were not satisfied with paying the usual tithes for the support of the Levites and the poor, and for the service of the temple; but they also paid a tenth part of the small herbs. Num. xviii. 20 – 24. Deut. xiv. 22 – 29.

Was it wrong in them so to do? See verse 23.

Why are they compared to whited sepulchres?

Ans. Among the Jews, it is said that the tombs were annually whitewashed, so that they might be shunned, as touching them rendered a person ritually unclean. (Num. xix. 16.) Their whiteness must have possessed a degree of beauty, contrasted with the green grass and groves by which they were surrounded; but within they were full of dead bodies.

Will you explain the twenty-ninth and thirtieth verses?

Ans. It was customary, both among the Jews and Gentiles, to show reverence for the dead, by building or adorning their tombs. Thus the Scribes and Pharisees adorned the tombs of the prophets, but violated their instructions, and were ready to put even the long-predicted Messiah to death.

34 – 36. What did Jesus say of the manner in which they would treat the prophets and teachers who would be sent unto them? Refer to Acts vii. 54 – 60 xii. 2. 2 Cor. xi. 23 – 33.

37 – 39. In what touching words did he then express his feelings toward Jerusalem?

What "house" is here meant?

Ans. The temple which the Jews regarded with so much reverence and pride.

To what does he allude in the thirty-ninth verse?

Ans. To the hosannas with which he had been saluted on his entrance into Jerusalem, three days previously. See chap. xxi. 9. Ps. cxviii. 25, 26.

As Jesus went out from the temple for the last time, what did his disciples desire to show to him? Matt. xxiv. 1.

Why do you suppose that they drew his attention to this beautiful edifice at that particular time? Matt. xxiii. 38.

What did Jesus foretell with regard to it? * Matt. xxiv. 2.

What must have been their feelings in hearing these words?

When was this prophecy fulfilled?

LESSON LXVII.

DISCOURSES ON THE MOUNT OF OLIVES. — PROPHECY RESPECTING THE DESTRUCTION OF JERUSALEM. — EXHORTATIONS TO WATCHFULNESS.

MATTHEW XXIV.

We read that Jesus and his disciples, after leaving the temple, went out to the Mount of Olives, or Olivet: where was this situated?

* Josephus says, that many of these stones were twenty-five cubits (or thirty-seven feet) long, eighteen broad, and twelve high.

Ans. It was a high ridge of land, lying east of Jerusalem, so called from the olive-trees growing upon it. The valley of Jehoshaphat or of Hinnom, and the brook Kedron, lay between the mountain and Jerusalem.

It was now probably near the close of the day, when the setting sun was reflected with brilliancy from the palaces of the city, and from the golden roof of the temple, towering above all surrounding edifices, in its gorgeous magnificence, like a "mountain of white marble." As the disciples gazed upon its glowing splendor, and then remembered the prophecy of Jesus relating to its utter destruction, what question of the deepest interest to them did they ask him?

Which of the disciples were these? Mark xiii. 3.

What is here meant by the "end of the world"?

Ans. The end of the Jewish world or dispensation.

4 – 8. What reply did Jesus make?

9 – 12. What kind of treatment were the disciples of Christ to receive?

13. What is said of him who should endure unto the end?

14. When did Jesus say that the end should come; that is, the end of the Jewish state?

What is here meant by "all the world"?

Ans. The Roman empire, which embraced nearly all the countries then known.

Was the gospel thus preached and spread abroad?

Ans. During the forty years that intervened between the death of Christ and the destruction of Jerusalem, the gospel was preached in almost all the known parts of Asia, Africa, and Europe. See Rom i. 7, 8; xv. 19, 24 – 28. Gal. i. 17. Col. i. 6, 23.

15 – 22. What directions does Jesus bid his disci-

ples to observe, when the Roman army should approach, and the siege of Jerusalem commence?

What would become of the inhabitants of this great city? Luke xxi. 24.

What is here meant by the "abomination of desolation," or the desolating abomination?

Ans. Probably the Roman armies.

How were the houses built in the East?

Ans. With flat roofs and stairs on the outside; so that a person might easily descend, or pass from roof to roof, without entering the house. The expression here used is figurative, implying that they were to escape with the utmost expedition.

Why were they to pray that their flight might not be on the sabbath?

Ans. Because, according to the law of Moses, a sabbath day's journey was less than one mile. The gates of towns and cities were also closed on that day. Neh. xiii. 19 – 22.

Will you give some account of the "great tribulation" of those days, — of the siege of Jerusalem, and the terrible famine that prevailed within its walls, — of the escape of the Christians, the burning of the temple, and the fearful sufferings inflicted upon the Jews by the Romans?

What do you understand by the words, "For the elect's * sake, those days shall be shortened"?

Ans. That this should be for the sake of the Christians, who were called the elect, because they were the chosen or choice people of God.

23 – 28. In what words does Jesus warn his disciples of false Christs and false prophets who should arise?

* This word, in Hellenistic usage, had the force of "selected for privileges and approved for excellence."

What is here meant by "the coming of the Son of man"?

Ans. The destruction of Jerusalem, which would come upon many of the inhabitants with the suddenness of lightning.

Will you explain the twenty-eighth verse? See Lesson LVI.

29 – 31. What further sublime declarations does Jesus make, relative to the destruction of the city and of the nation?

Is not this language to be regarded as figurative?

Ans. It is; and we find similar figures employed by the prophets to portray the overthrow of states and kingdoms. Isa. xxxiv. 4 – 10; xiii. 10 – 13; lx. 19, 20. Ezek. xxxii. 7, 8. Dan. viii. 10. Joel ii. 28 – 32; iii. 15. Amos viii. 9. Acts ii. 14 – 21.

Will you explain the thirty-first verse?

Ans. By the "angels" are here meant the apostles and early teachers of Christianity. The "sound of the trumpet" signifies that the gospel with its thrilling messages would resound like a trumpet through the world. "They shall gather together his elect"; that is, through the instrumentality of the early preachers of Christianity, a Christian church, or association of believers, shall be gathered together from every quarter and nation. See Acts ii. 5 – 11.

32, 33. Will you repeat the parable, or rather illustration, of the fig-tree?

34, 35. When were all these events to take place?

36. Did Jesus reveal the exact day and hour when they would occur?

37 – 41. What did he say of the comparative suddenness of these events?

42 – 44. In what words does he exhort his disciples to watchfulness?

45 – 47. What is said of the faithful and wise servant?

48 – 51. What of the evil servant?

Do not these commands to watchfulness apply to each of us individually? Mark xiii. 35 – 37.

Will not the hour of death be to each one of us as "the coming of the Son of man"?

Are you prepared to meet your Saviour, and to render up your account with humble confidence and joy?

If so, will death seem as an event to be feared or dreaded?

LESSON LXVIII.

DISCOURSES ON THE MOUNT OF OLIVES (*continued*). — PARABLE OF THE TEN VIRGINS, — OF THE TALENTS, — OF THE SHEEP AND GOATS.

MATTHEW XXV.

1 – 13. Will you repeat the parable of the ten virgins?

What is here meant by the kingdom of heaven?

Ans. The Christian dispensation, or the coming of Christ in his kingdom.

Will you explain the manner of conducting Eastern weddings? Refer to Lesson LXV.

What kind of lamps are here referred to?

Ans. They were torches made of iron or earthenware, to which rags soaked in olive-oil were attached, and which were carried on a wooden stick or handle. They gave a brilliant light, but needed replenishing with oil from time to time.

When were these weddings usually celebrated?

Ans. In the evening or night.

3, 4. What was the difference in the conduct of the wise and foolish virgins?

5 – 7. What happened at midnight?

8. What did the foolish say to the wise?

9. What reply did they receive?

10. What took place during their absence?

11, 12. When the foolish virgins returned, what did the bridegroom say to them?

13. How does Jesus apply this parable to his disciples?

Is it not equally applicable to all?

What is here meant by the "coming of the Son of man"?

Ans. Reference is made to the destruction of Jerusalem, when the Jewish religion was superseded by Christianity, the truths of the gospel spread abroad, and thus the spiritual kingdom of Christ established. See the previous Lesson.

What is the most important application of this lesson to us?

Ans. The coming into our hearts of the religion and truth of Christ.

Are not the various events of life — sickness and health, sorrow and joy, the teachings of the Bible, the example of the pure and good, the beautiful works of nature — all to be regarded as so many "comings" of the Saviour to our hearts?

If you sincerely strive to obey his words, to imitate his example, and to be watchful and prayerful, will not the summons to meet him, whether it come in the morning or at midnight, be a *welcome* summons?

14 – 30. From the parable of the virgins, we have learned the duty of watchfulness: will you now repeat the parable of the talents?

What is the great lesson to be learned from this parable?

Ans. That for all my opportunities, privileges, and talents, whether they be greater or less, I am accountable to God.

Has not God bestowed upon different individuals different capacities and privileges?

What are some of these various talents?

Ans. Our mental powers, as memory, judgment, imagination; our wealth; our time; opportunities of doing good.

Does not every one, however humble he may seem, possess some talents by which he may do good to others, and please God?

Should the possession of superior mental powers, or of outward goods, ever make a person proud or self-satisfied?

Ans. No; for every talent is a gift of God, and he who possesses the many will be equally accountable with him who has but the few.

What persons are represented by the servant who buried his talent in the earth?

Ans. Those who are dissatisfied with their abilities and opportunities, and therefore do not try to make any good use of them.

If we do not strive to improve our talents, what must we expect?

Ans. That they will be taken from us.

21 – 23. What encouragement have we for exertion and perseverance in self-improvement, both mental and spiritual?

Will you explain the twenty-ninth verse?

Ans. Talents grow by use, and are frittered away and lost by idleness and negligence.

31 – 46. Will you repeat the parable of the sheep and the goats?

31 – 33. What representation does Christ here give of the final judgment?

34 – 36. What will the king say to those on his right hand?

37 – 39. What will the righteous reply?

40. What will the king then answer?

41 – 43. What will be said to those on the left hand of the judge?

44. How will they answer him?

45, 46. What will the king say unto these?

What custom among the Jews is alluded to in this parable?

Ans. In the Jewish courts, or in the court of the Sanhedrim, the right hand of the judge was regarded as a place of honor, or for the acquitted; the left, as a place of disgrace, or for the condemned.

By whom is all judgment committed unto the Son? John v. 22 – 27.

Are not his judgments just? John v. 30. Compare also John v. 27. Heb. iv. 14 – 16.

What, then, should be our chief aim in life? 2 Cor. v. 9, 10.

What is the great design of this parable?

Ans. To teach the certainty of a future and just retribution.

What kind of a life will alone be acceptable to God?

Ans. A life of active goodness and sincere piety.

Will it be sufficient for us to have thought merely of our own good and improvement, without having had any reference to the well-being, comfort, and happiness of others?

40. What encouragement have we for doing all in our power to promote the good of others?

If we have striven to lead such a life, may we not hope that God will forgive our sins and short-comings, through his infinite mercy and love, as manifested in Christ?

But, if we have been careless, indifferent, and wilfully negligent, and have spurned the instructions which we have received, what must we expect?

Ans. We can enjoy no true happiness here, and must expect a fearful retribution for our sins in the world to come. John v. 28, 29.

What gives to these three parables a peculiar interest and significance?

Ans. They were the last ever uttered by our Saviour, having been delivered just before his trial and crucifixion.

Will you repeat the three great lessons to be learned from them?

Ans. The parable of the virgins teaches the duty of watchfulness; that of the talents, the importance of improving every opportunity, privilege, and talent; that of the sheep and goats, the certainty of a future retribution, when for all these things we must render an account, so that our future condition must depend upon our present character, — upon the plans, aims, and purposes cherished in this life.

If you have formed the habit of watchfulness and self-examination, will you not be more earnest and faithful in the improvement of your talents, and thus be prepared to meet your Saviour with gladness, and to hear from him the joyful words, "Come, ye blessed of my Father"?

LESSON LXIX.

THE SANHEDRIM CONSULT HOW TO PUT JESUS TO DEATH. — JUDAS OFFERS TO DELIVER HIM UP.

MATTHEW XXVI.

1, 2. After Jesus had spoken these parables, what did he say to his disciples?

3 – 5. What did the chief priests, elders, and scribes determine to do?

Where did they assemble to consult together?

Was this their usual place of meeting?

Ans. It was not. They usually met in a chamber of the temple; but, about forty years before the destruction of Jerusalem, or about the time here referred to, they ceased to hold their sessions in that place.

Can you give any account of Caiaphas and his character?

14. What did Judas Iscariot then do?

15. What did he say to the chief priests?

How did they receive his proposal? Luke xxii. 5.

15, 16. On what terms did he agree to betray Jesus?

What was the value of thirty pieces of silver?

Ans. About fifteen dollars in our currency. It was the price usually paid for a slave. See Exod. xxi. 32.

Was there anything in the previous history and character of Judas that would lead us to suppose him capable of performing such a deed?

What must have been his state of mind at this time?

SECTION X.

The Last Day of the Saviour's Mortal Life.

LESSON LXX.

PETER AND JOHN COMMISSIONED TO PREPARE FOR THE PASCHAL SUPPER. — TRANSACTIONS AND DISCOURSES AT THE TABLE BEFORE THE INSTITUTION OF THE LORD'S SUPPER. — JESUS WASHES THE DISCIPLES' FEET.

LUKE XXII. JOHN XIII.

Luke xxii. 7, 8. When the day arrived that the Passover should be prepared, what did Jesus say to Peter and John?

9 – 12. What directions did he give them when they asked where they should make ready to celebrate the feast?

13. Did they find as he had said unto them?

Why do you suppose that he gave these directions?

Ans. Because it was customary for the Jews in the city to furnish accommodations gratuitously for the use of those who came from a distance to celebrate the Passover. Besides, it is probable that Jesus had some previous acquaintance with "the good man of the house."

Will you give some account of the institution of the Passover? Exod. xii.

What were some of the ceremonies observed in its celebration?*

* See Horne's Introduction, vol. iii. part iii. chap. 4.

What was the usual manner of reclining at table?
What was the form of the table then used?

15, 16. When the hour arrived, and Jesus placed himself at the table with the twelve apostles, what did he say to them?

17, 18. What did he then do? *

24. What strife then arose among the disciples, perhaps originating in their rivalry for seats at the table; the place next to the master of the feast being regarded as the most honorable?

25, 26. What did Jesus say to them concerning the spirit which they should cultivate?

27. What lesson did he draw from his own example?

28 – 30. What words of encouragement did he then address to them? †

JOHN XIII.

4, 5. Before partaking of the Feast of the Passover, Jesus knowing that his hour had come that he should depart out of this world unto the Father, we read that, having "loved his own who were in the world, he loved them unto the end." And when the hour for supper had arrived, ‡ (Jesus knowing that the Father had given all things into his hands, and that he came forth from God, and was going to God,) what significant act did he perform, to impress more deeply upon

* This was the cup of wine with which the Paschal Supper usually began.

† "Ye are they who have continued with me in my trials; and since my Father hath appointed unto me a kingdom, I promise unto you that ye shall eat and drink at my table in my kingdom," &c.

‡ Our translation reads, "And supper being ended"; but it is evident that the following incident took place *before* the eating of the Passover.

the minds of his disciples his lessons of humility and love?

Was not washing the feet before meals a common practice among the Jews?

How were the sandals worn?

By whom was this service commonly performed?

Ans. By servants or slaves. (Refer to 1 Sam. xxv. 41.) It was also sometimes rendered by the host, or by a member of his family, as a token of respect and affection. See 1 Tim. v. 10.

6. What did Peter say when Jesus came to wash his feet?

7, 8. What reply did Jesus make?

What is the meaning of the words, "If I wash thee not, thou hast no part with me"?

Ans. That without such *inward* purity and humility as was represented by this symbolical act, — without a spirit cleansed and sanctified through the influence of the spirit and teachings of Christ, — Peter could not be his disciple.

9. What did Peter then say?

What trait of character is here exhibited?

10, 11. What did Jesus reply?

12 – 16. After performing this act of lowliness and kindness, and thus strikingly rebuking their spirit of rivalry and ambition, in what words did Jesus still farther seek to impress upon the minds of the apostles his own spirit of love, forbearance, and humility.

17. Is it sufficient for us merely to know the feelings which we ought to cherish toward others, unless we also strive to carry them into our daily lives?

Should we not always be ready to perform even the lowest and most humble offices that can contribute to the comfort or happiness of others?

What alone renders any action great or noble?

Ans. The spirit in which it is performed.

Must not this striking and beautiful incident in our Saviour's life have often recurred to the minds of the apostles, to check their feelings of pride and ambition?

Did it not convey a far deeper and more impressive lesson to their minds than his words alone could have done?

18, 19. In what words did Jesus then refer to his betrayal by Judas? See Ps. xli. 9.

Although he had so distinct a knowledge of the traitor's design, did he not still treat him with kindness and forbearance?

20. What did Jesus say to his apostles concerning those who should receive them, and listen to their teachings?

LESSON LXXI.

TRANSACTIONS AND DISCOURSES AT THE PASCHAL TABLE (*continued*). — THE LORD'S SUPPER INSTITUTED.

JOHN XIII. LUKE XXII.

John xiii. 21. We read, that, after discoursing with the apostles, Jesus was "troubled in spirit": in what words did he express to them the cause of his feelings?

22. How were they affected by his words? Matt. xxvi. 22.

23. Which of the twelve reclined at the table next to Jesus?

24. What did Peter then do?

25, 26. How did Jesus reply to the question of John, "Lord, who is it?"

Is it not probable that the nature of this reply was known only to John?

What is meant by "the sop"?

Ans. It was a morsel of bread dipped into a sauce made of bitter herbs, always used at the Passover supper.

27. What did Jesus then say to Judas?

28. Did any of the disciples understand the true import of these words?

29. What did they suppose him to mean?

Do not these few words show that Jesus was in the habit of aiding the poor and destitute?

30. What did Judas then do? At what hour was this?

31, 32. What did Jesus then say of himself?

33. In what words did he address his disciples?

34. What new commandment did he give them?

35. How should all men know that they were his disciples?

36. What question did Peter then ask Jesus? How did Jesus reply?

37. In what ardent words did Peter express his attachment to Jesus?

38. What sad reply did Jesus make?

LUKE XXII.

31, 32. What further words did he address to Simon, at once expressive of a profound knowledge of his character, and of the most fervent affection for him?

33. What reply did Peter make?

34. In what words did Jesus again warn him of his inconstancy and denial?

35. What question did he then ask his disciples?

What was their reply?

36. What directions did he give them?

What is the meaning of these words?

Ans. He admonishes them, in figurative language, to prepare for their approaching trials and dangers.

37. What did he then say of himself, and of his impending sufferings and death? Isa. liii. 12.

38. What did the disciples reply?

What did Jesus say?

Ans. "It is enough," or, It is sufficient: you do not yet comprehend the true meaning of my words, or understand that they refer to spiritual, and not to earthly things.

Give some account of the ceremonies observed in eating the Passover.

19, 20. Will you now repeat, in the words of the Evangelist, the account of the institution of the Lord's Supper? Matt. xxvi. 26 – 29. Mark xiv. 22 – 25.

What does Paul write to the church at Corinth on the same subject? 1 Cor. xi. 23 – 26.

May we not regard these touching words, "This do in remembrance of me," both as a command and a request?

Should not their observance be regarded both as a duty, and as an expression of affection, gratitude, and love?

When should this rite be observed?

Ans. When there is the *fixed, sincere purpose to follow Christ in heart and in life.*

Is it expressive of any great attainments in goodness?

Ans. It is not; but of a *sincere desire* to lead a Christian life, — to be like Jesus.

Is not the service one of grateful commemoration?

Ans. It is, — bringing to mind all that Christ has done and suffered for us, "that he might bring us to God."

Should it not also tend to cherish in the mind a deeper sense of the love of God to us?

Ans. It should; for "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Do you desire thus to commemorate your Saviour in the way of his appointment?

Do you cherish the purpose thus to confess him before men?

If you would regard as sacred the dying request of your parents, or of any near friend, why neglect the observance of this touching and beautiful commemoration of your best and highest friend, — your elder Brother, — your Teacher, — your Redeemer?

LESSON LXXII.

CONSOLATORY DISCOURSES OF JESUS WITH THE APOSTLES, WHILE YET AT THE PASCHAL TABLE.

JOHN XIV.

1 – 4. What does Jesus say to comfort his disciples, in view of their approaching separation?

What do you understand by the "many mansions in the Father's house"?

5. What did Thomas then say?

6, 7. How did Jesus reply?

How is Jesus the way, the truth, and the life?

8. What request did Philip then make?

9. What was the answer of Jesus?

What is the meaning of these words?

Ans. That the character and attributes of God were expressly revealed and manifested in and through Christ.

10. In what words does he express the intimate union between himself and God?

11. To what does he appeal for a proof of his divine mission?

12. What assurance did he give the apostles, if they truly believed in him?

13, 14. What promise did Jesus make to his disciples?

If our prayers are offered sincerely through Christ, or in the name of Christ, will they not always be accepted?

15. What proof does Jesus require in his disciples of true love to him? Verse 21.

16, 17. What further encouragement does he give them?

On whom does he promise that the Holy Spirit shall be bestowed? Luke xi. 13.

18 – 20. In what words of love does he still continue to address them?

21. What is the only sure test of love to Christ?

To whom does Jesus promise to manifest himself?

22. What question did Judas then ask respecting these words of our Saviour?

What Judas was this?

Ans. He is elsewhere called Lebbeus or Thaddeus, brother of James the Less, and author of the Epistle of Jude. See Matt. x. 3.

23, 24. What was the reply of Jesus?

Is not this promise given to all who sincerely believe in Christ?

26. Jesus having spoken these words, "being yet present with his disciples," what promise did he make to them with regard to the "Comforter, or Advocate, whom the Father would send unto them"?

27. What parting blessing did he bestow upon his disciples?

Is not this peace, the "peace of Jesus," promised to all his faithful followers?

28. Of what former declaration of his did he then remind his apostles?

Why would they rejoice if they truly loved him?

When our Christian friends are removed from us by death, should we not rejoice in their purer and higher happiness, however we may lament their absence from us?

Shall we not strive to be calm, even in the midst of sorrow, when we remember the blessed assurance of Jesus, that "where he is, they will be also"?

29. Why did Jesus say these things at that time?

30, 31. What further words did he then address to his disciples?

What is meant by "the prince of this world"?

LESSON LXXIII.

CONTINUATION OF THE DISCOURSES OF JESUS WITH THE APOSTLES.

JOHN XV., XVI.

1, 2. To what does Jesus compare himself, to show the intimate union between himself and his disciples?

What probably suggested this imagery to his mind at this time?

Ans. By some it is supposed that Jesus, with the little band of disciples, had already left the room where they had partaken of the Passover, and were passing along the vine-embowered path that led to the garden of Gethsemane. Others think that this imagery was suggested by the fruit of which they had partaken at the feast, and that the following discourses were uttered while they were still in the paschal chamber.

3. In what way does Jesus say that his disciples had been made clean?

How does the word of Christ purify the soul?

4. What is necessary for us in order that we may bear fruit?

5, 6. What is said of the intimate, spiritual union that should subsist between the disciple and Christ?

Who alone will bear much fruit?

7. What promise does Jesus give to all those who abide in him?

What is it to "abide in Christ"?

8. How is the Father glorified?

9. What does Jesus say of his love to his disciples?

10. What is the only true test of love to Christ?

11. Why did Jesus say these things to his disciples?

12. What special command did he give them?

13. What is one of the strongest proofs of affection?

How will this spirit manifest itself in us, if truly cherished?

14. Who are the true friends of Jesus?

15. Why did Jesus call his disciples friends, and not servants?

16. Why did he choose and ordain them?

What encouragement did he give them to pray to the Father?

17. What command did he again give his disciples?

In what words does the Apostle John afterward inculcate the same precepts? 1 John iv. 19 – 21; v. 2, 3.

18 – 20. If they were hated by others, what were they to remember for their support and comfort? Refer to Matt. x. 17 – 25. John xiii. 16.

Why were they to expect persecution?

21. Why would these things happen to them?

22, 23. If Jesus had not come and spoken to the Jews, would they have had sin?

24. To what does he appeal for a proof of his mission?

25. To what passage of Scripture does Jesus refer as applicable to himself? Ps. lxix. 4.

26. What promise does he give them of the Comforter?

27. Why were the apostles to bear special witness to the truth of Jesus?

Did they not nobly and faithfully fulfil their mission?

JOHN XVI.

1. Why had Jesus said these things to his disciples?

2. What treatment were they to receive as his disciples?

What does it mean to be put out of the synagogue? See Lesson XX.

3. Why would these things be done unto them?

4. Why did Jesus tell them these things?

5, 6. What further words did he address to them?

7. Why was it expedient for them that Jesus should go away?

8 – 11. What would the Comforter do when he should come?

Will you explain this passage? What do you understand by the Comforter?

12. Why did not Jesus converse still longer with his disciples?

13, 14. Who would guide them into all truth?

What is meant by "the spirit of truth"?

15. To whom do all things that the Father hath belong?

16. In what simple and touching words does Jesus again refer to his approaching death?

17, 18. What did some of the disciples then question among themselves?

19 – 22. When Jesus knew that they were desirous to ask him the meaning of his words, what did he say to them?

23. Of whom were they to ask all their blessings?

24. In whose name were they to pray to the Father?

25. Did Jesus promise to reveal his meaning and purposes still more clearly to his disciples?*

26, 27. Why did he say that the Father loved them?

28. From whom did he come, and to whom was he going?

29, 30. What did the disciples then say to him?

31, 32. What did Jesus reply?

When were these words fulfilled? Mark xiv. 50.

33. Why had Jesus spoken all these words to his disciples?

* "Proverbs," or dark sayings

Did he not teach them to expect sorrow and trial in this life? Why, then, were they to be of "good cheer"?

Are not these words addressed equally to all Christians, of every age?

In the midst of suffering and sorrow, may *we* not also feel that "we are not alone, for the Father is with us"?

Will not this thought sustain us under every anxiety, trial, and bereavement?

LESSON LXXIV.

CHRIST PRAYS FOR HIMSELF AND HIS DISCIPLES.

JOHN XVII.

1. When Jesus had spoken these words of consolation and instruction to his disciples, in what words did he address the Father?

2. What authority had he received from God?

3. What is life eternal?

4. In what words did he speak of having fulfilled his earthly work and mission?

How may *we* finish the work given us to do?

Ans. By faithfully fulfilling the duties of each passing hour; for thus only can we accomplish the great work of life.

5. For what does Jesus pray to the Father?

What does Paul say, in his Epistle to the Philippians, of the dignity and exalted nature of Jesus? Phil. ii. 5 – 11.

What is said of the same in his Epistle to the Ephesians? Eph. i. 20 – 23.

6. To whom had Jesus manifested the character of God?

Did he not bear the express image of God? Col. i. 19; ii. 9. Heb. i. 3.

7, 8. What had he made known to them?

Had the apostles believed in the divine mission of Jesus?

9. For whom did Jesus pray?

10 – 12. In what earnest words did he intercede for his disciples?

13. To whom was Jesus about to go?

Why did he speak these things?

14. What had he imparted to his disciples?

How would they be treated by the world?

15 – 18. What was his prayer for them when the thought of their future trials and temptations filled his mind?

19. Why did Jesus sanctify himself?

What is it to be sanctified through the truth?

20. For whom did Jesus pray, besides the apostles?

21 – 23. What earnest petition did he offer for all his future followers, — for all who should believe in him?

24. What desire did he express for all his true disciples?

Will not this desire be accomplished? Phil. i. 23. 1 Thess. ii. 19; iv. 13 – 17.

25, 26. In what words does Jesus conclude his petitions for his apostles?

Does not this prayer evince the spirit of reverence, piety, and love, in which Jesus always approached the Father?

Does it not reveal to us the perfect calmness and peace that filled his mind, — his sublime self-forgetfulness and tranquil devotion?

Could there be a deeper, more fervent love than that which filled the heart of Jesus for all his disciples?

Are you striving to live worthily of such love?

Does it not impose upon you the most sacred obligation to be true to the teachings and example of your Saviour?

LESSON LXXV.

JESUS IN THE GARDEN OF GETHSEMANE. — HE IS BETRAYED BY JUDAS TO THE OFFICERS OF THE CHIEF PRIESTS AND RULERS.

MATTHEW XXVI.

30. After the institution of the Lord's Supper, followed by the consoling discourses of Jesus with his apostles recorded by John, what did they do before leaving the paschal chamber?

Was it customary among the Jews to sing or chant hymns at their sacred feasts?

What psalms were usually sung at the Passover? *Ans.* Psalms cxv. – cxviii.

31, 32. What did Jesus say to his disciples? Refer to Zach. xiii. 7; also to Matt. xxviii. 16, 17.

33. In what confident words did Peter express his attachment to Christ?

34. What reply did Jesus make? *

* "It appears clear that the warning recorded by Luke and John occurred in the paschal chamber, while that recorded by Matthew and Mark was given on the way to Gethsemane. Matthew's words relate to *the* cock-crowing, — that which occurred about the commencement of the last watch; Mark's, to the earlier cock crowing as well. Mark probably learnt the exact expression from the Apostle Peter himself. According to this view, there were three separate warnings."

35. What did Peter and all of the disciples then say to him?

36. To what place did Jesus then go with his disciples? Verse 30.

Where was the garden of Gethsemane?

Ans. It was separated from Jerusalem by the brook Cedron, and lay at the foot of the Mount of Olives.

What is the meaning of the word Gethsemane?

Ans. It means literally a place of oil-presses; referring to the olive-oil there manufactured.

Was not this a favorite place of resort with Jesus? John xviii. 1, 2.

On arriving at this place, what did he say to his disciples?

37. Which of them did he take with him?

37, 38. What were his feelings at this hour?

39. What earnest prayer did he then offer? *

Is not the spirit of this prayer that which we should all earnestly endeavor to cultivate?

Does it not evince entire faith and trust in God, his Father and ours?

How was Jesus supported in his hour of agony? Luke xxii. 43.

What is said of his intense suffering at this hour? Luke xxii. 44.

40. When he returned to his disciples, in what condition did he find them?

What did he say to Peter?

Why do you suppose that he addressed these words

* It was the custom to give every guest a cup of liquor, as well as a certain portion of food. Hence, *cup* metaphorically denotes a *portion assigned*, a particular lot. See Ps. xi. 6; xvi. 5; xxiii. 5; lxxiii. 10. Isa. li. 17, 22. Jer. xxv. 15. Zach. xii. 2. Matt. xx. 22. Rev. xiv. 10; xvi. 19.

to him, rather than to the other disciples? See verse 35.

41. What impressive words did he address to all his disciples?

What is the meaning of the expression, "The spirit is willing, but the flesh is weak"?

42. When Jesus retired again, what prayer did he utter?

43. In what state did he find his disciples on his return?

44. When he left them again the third time, did he repeat the same prayer?

45, 46. When he again came to his disciples, what did he say to them?*

What is said of the sufferings of Jesus in Heb. v. 7 – 9?

Will you read the prophecies of Isaiah, relating to Christ's sufferings and death? Isa. liii.

Is not the spirit which he evinced in meeting his trials and sufferings recorded for our imitation?

Will not heavenly strength always be given us, if sought in the spirit of true submission and faith? Heb. xii. 11.

Are not trials, no less than blessings, proofs of the love of God? 2 Cor. iv. 17, 18. Heb. xii. 6.

What influence should the sufferings and death of Christ have upon our hearts and lives? Titus ii. 10, 11. 1 Pet. ii. 24; iii. 18.

47. While Jesus was yet speaking, what happened?† John xviii. 3.

* "Do ye still sleep, and take your rest? Behold, the hour is at hand," &c.

† "The order of occurrences appears to have been as follows. Having come into the garden with the officers, Judas hastily went

48. What sign had Judas given the officers, by which they might be able to recognize Jesus?

49. In what manner did Judas salute him?

50. What did Jesus say to him? Luke xxii. 48.

John xviii. 4. What did he then say to the officers who came to take him?

5. What did they reply?

6. When Jesus said to them, "I am he," how were they affected by his words?

7. What did he again ask them? How did they again reply?

8. What did he then say to them?

9. What saying of his was thus fulfilled. John xvii. 12.

10. When the officers came and laid hands on Jesus to take him, what did Peter do?

What was the name of this servant?

11. What did Jesus say to Peter? Matt. xxvi. 53, 54.

What did he immediately do to the servant? Luke xxii. 51.

forward from them to his Master, and kissed him; on which Jesus made the reply recorded in part by Matthew and in part by Luke. Struck with the reproach in the latter, Judas appears to have hastened back to the officers who were advancing. It was the period of the full moon; yet, in the obscurity of midnight, the confusion of the circumstances, and the dazzling glare of their own lanterns among the trees of the olive-ground, his party might not have seen distinctly which person he had kissed, or even discerned the appointed signal at all. John saw his Master go onward from the spot where he was, and proceed toward the advanced portion of the officers, with whom Judas was standing; and he, perhaps alone, witnessed, and has recorded, that occurrence; which proves that Jesus might even then have escaped from his enemies, — that he indeed 'laid down his life of himself' (John x. 18). After this the band came up and seized him, which all the apostles witnessed. The agitating and hurried nature of the occurrences is impressed in the characters of reality on the different records." — *Carpenter.*

What did he say to the multitude that had come to take him? Matt. xxvi. 55.

What then became of the disciples? Matt. xxvi. 56.

LESSON LXXVI.

JESUS IS TAKEN TO THE HOUSE OF ANNAS, AND AFTERWARDS TO THE PALACE OF CAIAPHAS. — OCCURRENCES WHILE THERE. — THE DENIAL OF PETER. *

JOHN XVIII. MATTHEW XXVI.

John xviii. 13. After Jesus had been taken in the garden by the officers of the chief priests and rulers, before whom was he first led to be tried? Who was Annas?

14. Who was Caiaphas? John xi. 49, 50.

Who were assembled at the house of the high-priest? Mark xiv. 53.

15. Which of the disciples followed Jesus?

Who is meant by the "other disciple"? *Ans.* John.

16. Did Peter enter into the palace?

What did John then do?

17. What did the damsel who kept the door then say to Peter?

What did he reply?

18. Where was he standing at this time? At what hour was this?

19. What did the high-priest then ask Jesus?

20, 21. What was his reply?

22. When he had said these things, what did one of the officers who stood by Jesus do?

* To reconcile fully the narrations of the denial of Peter, recorded by the different Evangelists, see Carpenter's Harmony, note on sect. x. pages 280, 281.

23. How did Jesus answer this insult?

24. To whom did Annas then send Jesus?

MATTHEW XXVI.

59. What was the ruling design of the chief priests and of the whole council?

What council is here meant? Refer to Num. xi 16, 17.

60. Did they find any persons who could bring a true accusation against Jesus?

Who at length accused him?

61. How did they pervert his words? Refer to John ii. 18 – 22.

Which of the commandments of the Decalogue did they break in so doing? Exod. xx. 16. See also Prov. xix. 5.

Was this testimony regarded as sufficient? Mark xiv. 59.

62. What did the high-priest then say to Jesus?

63. When Jesus held his peace, what did the high-priest again say to him?

What is the meaning of "adjure"?

64. What was the solemn and emphatic reply of Jesus? Refer to Dan. vii. 13, 14.

65. What did the high-priest do on hearing this distinct avowal of Jesus, that he was in truth the Messiah?

Was it not forbidden to the high-priests to rend their garments? Lev. xxi. 10.

Yet was not this custom, expressive of grief or indignation, common among the Jews? Gen. xxxvii. 29, 34. 2 Kings xviii. 37; xix. 1. John i. 20. Acts xiv. 14.

65, 66. What did he then say? What did the council reply?

According to what law did they pronounce Jesus worthy of death? Lev. xxiv. 16.

67, 68. What treatment did he then receive from those who held him in custody?

How did Jesus bear these things? 1 Pet. ii. 23.

Has he not given us an example that we may follow his steps, and cherish his spirit?

Is it easy to attain such a spirit of entire forbearance, forgiveness, and love?

How alone can it be attained?

69. While these scenes of insult and injustice were taking place, where was Peter?

Ans. He was without in the court, — probably in the open court of the palace, around which were the various halls and chambers.

What did a damsel, or one of the maid-servants, then say to him?

70. How did Peter reply to this charge?

71. After this emphatic denial, where did he go?

What did another servant then say to him?

72. What did he reply?

73. What happened about an hour afterward? Luke xxii. 59.

How did they know that Peter was a Galilean?

By whom was he particularly recognized as a follower of Jesus? John xviii. 26.

74. What was his third denial?

What immediately took place?

75. Did Peter then remember the words of Jesus?

In what silent but most impressive manner was he recalled to a sense of his sin? Luke xxii. 61.

What must have been his feelings at that moment?

Was not his patience sincere and heart-felt?

Did he not prove this by his subsequent life? Refer to Acts iv. 5 – 20; xii.

What important lesson may we learn from the example of Peter? 1 Cor. x. 12.

Will not a consciousness of our own weakness and sin lead us the more earnestly to seek divine aid, strength, and guidance?

In this spirit, may we not be enabled "to do all things, through Christ strengthening us"?

LESSON LXXVII.

JESUS IS CONDEMNED BY THE SANHEDRIM. — REMORSE OF JUDAS. — TRANSACTIONS AT THE PRÆTORIUM. — PILATE SENDS JESUS TO HEROD.

LUKE XXII. MATTHEW XXVII. JOHN XVIII.

Luke xxii. 66. When it was day, what did the elders of the people, the chief priests, and the Scribes, do with Jesus?

What council was this?

Where did they hold their sessions at this time?

Ans. The hall of the Sanhedrim was in one of the buildings in the inner court of the temple. Jesus was conducted from the high-priest's palace to this hall.

67. What question did the rulers ask Jesus?

67 – 69. What was his reply?

70. What did they then say to him? What did he reply?

71. In what language did they express their feelings on hearing these words?

What did they then do with Jesus? Matt. xxvii. 2.

Where was Pilate then residing?

Ans. At the Prætorium, or palace of the governor, which adjoined the northwest corner of the outer court of the temple.

What was his usual place of residence?

Ans. Cæsarea, a town on the sea-coast.

How long had he been governor of Judea?

Ans. About five years, having been appointed by the Roman emperor.

Over what provinces did he rule?

Ans. Over Judea and Samaria. He was called governor, or, according to the Roman title, procurator.

Was his administration popular among the Jews?

Ans. It was not; and he was finally summoned to Rome to account for his conduct, and banished to Vienne in Gaul, where, it is said, he put an end to his own life.

Jesus had already been condemned by the Sanhedrim: did they not possess the power to execute their own decrees?

Ans. They did not, as the Romans were now their masters, and had reserved in their own hands the power of pronouncing sentence of death.

Matt. xxvii. 3. When Judas found that Jesus was condemned by the council, what were his feelings?

What was probably his expectation?

Ans. That, as Jesus possessed miraculous powers, he would free himself, and vindicate his claims as king of the Jews; while, at the same time, he could satisfy his own avarice by receiving the price of his master's betrayal.

4. What did he say to the chief priests and elders?

What was their cold reply?

5. What did Judas then do? *

* Judas appears to have followed Jesus to the hall of the Sanhedrim, and, when he saw their final determination, to have gone at once to the chief priests before they left the temple.

6, 7. What did the chief priests do with the thirty pieces of silver?

Why did they not put them into the treasury?

8. What was the field, which they purchased, called? Acts i. 18, 19.

9, 10. What passage of Scripture was thus fulfilled? * Zach. xi. 12, 13.

John xviii. 28. To what place was Jesus then led? At what hour was this?

Why did not the chief priests and elders enter into the judgment-hall, or Prætorium?

What is here meant by the Passover?

Ans. It refers not only to the paschal lamb, which had already been eaten the evening before, but to the subsequent days of unleavened bread.

Were they not more anxious to observe outward forms and ceremonies than to do justice?

29. When Pilate, to satisfy their scruples, went out to them, what question did he ask?

30. What did they reply? What is a malefactor?

31. What did Pilate then tell the chief priests and elders to do with Jesus?

Why did they object to this method of proceeding?

32. What saying of Jesus was thus fulfilled? Matt. xx. 18, 19.

What accusation did they then bring against him? Luke xxiii. 2.

33. What question did Pilate ask Jesus on again entering the hall?

34. By what question did Jesus reply?

35. What was Pilate's answer?

36. What did Jesus then say of the nature of his kingdom?

* See Livermore's Commentaries, vol. i. page 323

37. When Pilate asked him, "Art thou a king, then?" what was the reply of Jesus?

What did Jesus assert to be the great end of his life and mission?

38. What was Pilate's reply?

Did he ask this question from any real desire to know the truth?

What did he do when he had said this?

What did he then say to the chief priests and the multitude? Luke xxiii. 4.

What was their reply? Luke xxiii. 5.

When Pilate heard that Jesus was of Galilee, to whom did he send him? Luke xxiii. 6, 7.

Which Herod was this?

Ans. It was Herod Antipas, tetrarch of Galilee, who had put John the Baptist to death.

LESSON LXXVIII.

TRANSACTIONS AT THE PALACE OF HEROD. — JESUS IS CONDEMNED TO CRUCIFIXION BY PONTIUS PILATE.

LUKE XXIII. JOHN XIX.

Luke xxiii. 8. Why was Herod glad when he saw Jesus?

9. Did Jesus reply to his questions?

10. Did the chief priests and Scribes accuse him?

11. What did Herod and his soldiers then do to him?

12. Were Pilate and Herod friends before this time?

13 What did Pilate then do?

14 – 16. What did he say to the assembled multitude?

What did he propose to do to Jesus?

Did he know the reason why Jesus had been apprehended by the chief priests? Mark xv. 10.

What message did the wife of Pilate send to him just at this time? Matt. xxvii. 19.

Do you suppose that this had any effect upon his subsequent attempts to save Jesus?

17. What custom had it been usual for him to observe at this feast?

18. What did all of the multitude exclaim, on hearing these words?

19. Who was Barabbas? John xviii. 40.

By whom were they instigated to this act? Mark xv. 11.

21. What did they cry out, when they found that Pilate was desirous to release Jesus?

22. What did he again say to them the third time?

23. Did his words have any effect on the excited multitude?

When he found that he could not pacify them without condemning Jesus, what did he do? Matt. xxvii. 24.

What did he say to the people?

What did they answer? Matt. xxvii. 25.

Was not this fearful imprecation fulfilled in their subsequent history?

John xix. 1. What did Pilate then do to Jesus? *

* The order of events was probably as follows. Pilate, after washing his hands, yields to the Jews, releases Barabbas to them, and, in their presence, has Jesus scourged for crucifixion. Jesus is then taken within the fortress, and mocked by the Roman soldiers. Pilate brings him forth to the Jews, and afterwards has another conference with him within the Prætorium. He then again brings him forth, formally condemns him, and delivers him up to be crucified.

What is meant by scourging?

Was it usual for scourging to precede the punishment of crucifixion?

Must it not have added greatly to the bodily suffering at such a time?

Was crucifixion a Jewish or a Roman punishment?

2, 3. How was Jesus treated by the soldiers?

4, 5. What did Pilate again say to the people, when he led Jesus forth, after he had been scourged, wearing the crown of thorns and the purple robe?

6. What effect did his suffering aspect have upon the chief priests and officers? What did Pilate then say to them?

7. What did the Jews reply?

To what law did they probably refer? Lev. xxiv. 16. Deut. xviii. 20.

8. How was Pilate affected when he heard these words?

9. When he went again into the judgment-hall, what question did he ask Jesus? Did Jesus make any reply?

10. What did Pilate then say to him?

11. What did Jesus answer?

12. After hearing these words, was Pilate more anxious to release Jesus?

What did the Jews say to prevent it?

Did not Pilate receive his office of governor from Cæsar?

What Cæsar was this? *Ans.* Tiberius Cæsar.

13. What did he do when he heard these words?

14. What did he say to the Jews?

What hour was this? Mark xv. 25.

What is meant by the "preparation"?

Ans. The preparation for the Passover; that is, for the paschal sabbath.

15. What did the Jews cry out, as Pilate again commended Jesus to their compassionate regard?

What did they reply when he said, "Shall I crucify your king?"

16. What did Pilate at length do?

What was done to Jesus by the angry multitude? Matt. xxvii. 31.

Did Pilate consider Jesus to be really worthy of death?

Was he not wanting in moral courage?

What important lesson may you learn from his example?

LESSON LXXIX.

THE CRUCIFIXION AND BURIAL OF JESUS.

LUKE XXIII. JOHN XIX.

Luke xxiii. Will you give some account of the usual mode of crucifixion? Was it customary for criminals to be compelled to bear their own cross?

26. As the multitude were leading Jesus away to be crucified, finding him unable to sustain the weight of the cross, whom did they compel to bear it for him?

Have we any further notice of Simon and his family in the New Testament? Mark xv. 21. Acts xix. 33. Rom. xvi. 13.

27. Who followed Jesus?

28 – 31. What did he say to these women?

Do not these words evince the ready sympathy of Jesus for others, and his own calm endurance?

32. Who were led away with Jesus to be put to death?

33. To what place did they come?

What then took place?

What prophecy was thus fulfilled? Mark xv. 28. See Isa. liii. 12.

What did they give Jesus to drink? Mark xv. 23.

Did he accept the potion?

Why was this given him?

Ans. It was customary to give this mixture to criminals, as an anodyne, in order to alleviate the intense sufferings of crucifixion.

34. What prayer did Jesus offer in the midst of his sufferings on the cross?

John xix. 19. What superscription did Pilate write, and place upon the cross?

20. In what languages was it written?

21. What did the chief priests say to Pilate with regard to it?

22. What did he reply?

23. What did the soldiers then do with the garments of Jesus?

24. What did they do with his coat or tunic?

What words of Scripture were thus fulfilled? Ps. xxii. 18.

How was he treated by those who stood near the cross? Luke xxiii. 35 – 37.

How was he mocked by the chief priests, Scribes, and elders? Matt. xxvii. 41 – 43.

What did one of the malefactors, crucified with Jesus, say to him? Luke xxiii. 39.

How was he rebuked by his companion? Luke xxiii. 40, 41.

What request did the latter then make to Jesus? Luke xxiii. 42.

What was the reply of Jesus? Luke xxiii. 43.

25. In the midst of these scenes of insult, derision, and mockery, who stood by the cross of Jesus?

26, 27. When Jesus saw his mother, and the disciple whom he loved standing by her, what did he say to them?

What disciple is here meant?

Did John comply with his request?

Does not this touching incident manifest the readiness of Jesus to forget his own sufferings, in his thoughtfulness and love for others?

What happened about the sixth hour? Luke xxiii. 44, 45.

What was the veil of the temple? 2 Chron. iii. 14.

What other occurrences took place at the same hour? Matt. xxvii. 51 – 53.

28. What cry did Jesus utter about the ninth hour? Matt. xxvii. 46. See Ps. xxii. 1.

What did some of those who stood by say when they heard these words? Matt. xxvii. 47.

29. What did they then do? Matt. xxvii. 48, 49.

30. When Jesus received the vinegar, what did he say?

In what words did he commend his spirit to God? Luke xxiii. 46.

What did the centurion say when he saw these things? Matt. xxvii. 54.

What effect did they have upon the multitude? Luke xxiii. 48.

What women were present at the crucifixion? Matt. xxvii. 55, 56.

31. Why were the Jews unwilling that the bodies of Jesus, and of those crucified with him, should re-

main on the cross on the sabbath-day? Deut. xxi. 22, 23.

What do you understand by the "preparation-day"? Mark xv. 42. Refer to Lev. xxiii. 2 – 8.

What request did they make of Pilate?

32. What did the soldiers then do?

33, 34. When they came to Jesus, and found that he was already dead, what did they do?

35. How did John know this to be true?

36, 37. What words of Scripture were thus fulfilled? Exod. xii. 46. Zach. xii. 10.

38. Who obtained permission from Pilate to take the body of Jesus from the cross?

What was the character of Joseph? Luke xxiii. 50, 51.

What was his station?

Ans. He was a member of the Sanhedrim, and is called by the Evangelist a counsellor.

Where is Arimathea?

39. Who accompanied Joseph?

Who was Nicodemus? John iii. 1.

What did he bring with him?

40. What did they then do with the body of Jesus?

Will you give some account of the usual manner of embalming, especially among the Egyptians? *

41. What was there near the place where Jesus was crucified? To whom did this sepulchre belong? Matt. xxvii. 60.

42. Where was the body of Jesus laid?

What prophecy was thus literally fulfilled? Isa. liii. 9.

Who, at this hour, were sitting near the sepulchre? Matt. xxvii. 61.

* See Robinson's Calmet, page 386.

What must have been the feelings of the disciples at this time?

Had they any hope of the resurrection of Jesus?

On the day after the preparation, what request did the chief priests and Pharisees make of Pilate? Matt. xxvii. 62 – 64.

What reply did he make? Matt. xxvii. 65.

What did they then do? Matt. xxvii. 66.

What was their object in so doing? *

SECTION XI.

From the Burial of Jesus to his Ascension.

LESSON LXXX.

THE MORNING OF THE RESURRECTION.†

MATTHEW XXVIII. JOHN XX.

Parallel passages: MARK XVI. and LUKE XXIV.

Matt. xxviii. 1. Who came to the sepulchre, early on the first day of the week?

For what purpose did they come? Mark xvi. 1.

What did they say among themselves as they approached the sepulchre? Mark xvi. 3.

2 – 4. What did they find when they entered the garden?

* It might be well for the teacher here to read from Ware's Life of the Saviour, chap. xxii.

† To obtain a clear idea of the order of occurrences on this morning, see Carpenter's Harmony, part x. sect. ii. note on page 284.

5 – 7. What did the angel say to the women? Mark xvi. 5 – 7. Luke xxiv. 4 – 7.

8. How were they affected by these words?

9. As they hastened to make known to the disciples these glad tidings, whom did they meet?

How did Jesus salute them?

What was their involuntary expression of affection and reverence?

10. What did Jesus say to them?

Was there not something peculiarly touching in this affectionate remembrance of his disciples by their Master?

JOHN XX.

1, 2. To whom did Mary Magdalene go, immediately upon leaving the sepulchre?

Is it not probable that she arrived at the sepulchre before the other women; and that, seeing the stone rolled from the entrance, she at once inferred that the body of Jesus had been taken away, and hastened to inform his most intimate disciples of this fact, before seeing the heavenly messenger, or hearing his sublime announcement?

What did she say to Peter and John?

3. What did they immediately do?

4. Which of them arrived first at the sepulchre?

5. Did John immediately enter?

6, 7. When Peter went in, what did he see?

8, 9. Did John believe that Jesus had arisen from the dead?

Ans. No: he simply believed that the body had been removed; for he himself adds, that "they knew not as yet the Scriptures, that he must rise again from the dead."

10. Where did the disciples then go?

11. Did Mary also go away?

12. What did she see on looking into the sepulchre?

13. What did the angels say to her? What was her reply?

14. As she turned away, whom did she see?

Did she recognize Jesus?

15. Whom did she suppose him to be, and what did she say to him?

16. When Jesus said to her, "Mary," did she know his voice?

What single word did she utter?

17. What did Jesus say to her? *

18. What did Mary then do?

How were the disciples affected when they heard her words? Mark xvi. 11.

Has not the resurrection of Jesus given to us the *full assurance* of our own resurrection, and of an immortal life? 1 Cor. xv. 20.

Can death in itself create any change in our characters?

Did not Jesus return to earth the same being as before his crucifixion, — with the same love, and the same spirit of devotion?

What should be our feelings to God and to Christ, for having thus revealed to us life and immortality?

May we not now remember with calm and cheerful hope those who have fallen asleep in Jesus? 1 Cor. xv. 49 – 54. 2 Cor. v. 1 – 4. Phil. i. 21 – 23. 1 Thess. iv. 13, 14.

Has he not indeed taken from death its chief sting, — from the grave its only victory? 1 Cor. xv. 55 – 57. 1 John iii. 2; iv. 14.

* "I do not yet ascend to my Father."

MATTHEW XXVIII.

11. What did some of the guard, who had been stationed by the chief priests and elders to keep the sepulchre, do after Jesus had arisen?

12, 13. When they had taken counsel, having called the Sanhedrim together, what did they bribe the soldiers to say? What was their object in so doing?

14. What did they promise to do, in case this false story should come to the knowledge of the governor?

What was the usual Roman punishment for any soldier who slept while on guard?

Ans. The punishment of death.

15. Did the soldiers do as they were desired?

Who were the most to blame, — the council or the soldiers?

Which had enjoyed the greatest advantages of knowledge and instruction?

What does Jesus teach on this subject? Luke xii. 47, 48.

LESSON LXXXI.

THE WALK TO EMMAUS, ON THE AFTERNOON OF THE DAY OF THE RESURRECTION. — ON THE EVENING OF THE SAME DAY, JESUS PRESENTS HIMSELF TO THE APOSTLES.

LUKE XXIV.

13. Whither were two of the disciples of Jesus going, on the same day that he rose from the dead?

Where was Emmaus?

Ans. It was a small village about seven or eight miles from Jerusalem.

14. Of what were they conversing on the way?

15. Who joined them on their walk?

16. Did they know who it was?

17. What did Jesus say to them?

18. What answer did Cleopas make?

Was there any connection between Cleopas and Jesus? John xix. 25.

19, 20. What did he say of Jesus?

21. What had the disciples trusted that Jesus would do?

Had they not expected, even to the last, that he would free them from the Roman power, and re-establish their independence and glory as a nation?

22 – 24. What did they say had been told them by the women who went early to the sepulchre?

25, 26. What did Jesus say after hearing their words?

27. What did he then expound or explain to them?

Will you read some of the prophecies relating to Christ and the establishment of his kingdom? Isa. xlii.; liii.; lx.; lxi.

28, 29. As they drew near the village, and Jesus was about proceeding still further, what did the disciples say to him?

Did he consent to remain with them?

30. As they sat at meat, what did he do?

31. Did they then recognize him?

32. After he had left them, what did they say one to another?

33. What did they immediately do?

34. When they found the eleven gathered together, and other disciples with them, what glad words did they say to them?

35. Did they give an account of the occurrences of that afternoon?

Is the appearance of Jesus to Simon Peter else-

where mentioned in the New Testament? 1 Cor. xv. 5.

What must have been the feelings of Peter on this first interview?

What was the last notice that we have of him before the crucifixion? Luke xxii. 61, 62.

Was he not fully and freely forgiven; and did he not prove the deep sincerity of his repentance by his subsequent life?

36. As the disciples were thus conversing together, we read that "Jesus himself stood in the midst of them": in what words did he address them? John xx. 19.

Was this form of salutation customary among the Jews? Refer to 1 Sam. xxv. 6.

Why were the doors shut where they were assembled?

What day of the week was this?

Is not the first day of the week the Christian sabbath?

Will it not ever commemorate the resurrection of Jesus from the dead?

37. How were the disciples affected when they saw Jesus?

38, 39. What did he say to them, and bid them do?

40. How did he convince them of the reality of his presence?

41. "While they yet believed not for joy," what did he say to them?

42. What did they then give him to eat?

43. What did he do?

What did he again say to them? John xx. 21.

When he had spoken these words, what power and authority did he bestow upon them? John xx. 22, 23.

Must not the evening of this memorable *first day* of the week have been ever remembered by the disciples with joy and gratitude?

With what feelings and purposes should the resurrection of Jesus inspire each of our hearts? 1 Cor. xv. 58. 2 Cor. v. 9. Eph. vi. 10 – 18. 1 John iv. 9 – 11.

LESSON LXXXII.

JESUS AGAIN MANIFESTS HIMSELF TO HIS DISCIPLES, THOMAS BEING PRESENT. — HE AFTERWARD MEETS PETER AND JOHN, AND FIVE OTHER APOSTLES, AT THE SEA OF TIBERIAS.

JOHN XX. and XXI.

XX. 24. On the evening of the day of the resurrection, when Jesus appeared to his disciples, which of the eleven was absent?

25. What did the other disciples say to Thomas? Did he believe their words?

26. After eight days, the disciples being again assembled, and Thomas with them, we read that Jesus came, and stood in their midst: in what words did he salute them?

27. What did he then bid Thomas do?

28. What expression of surprise and conviction did Thomas utter?

29. What did Jesus say to him?

30. Did the Apostle John record in his Gospel all the miracles and signs which Jesus performed, as proofs of his divine mission, power, and love?

31. For what purpose did he record those which we find written?

Is there any other name but that of Jesus by which we can be saved? Acts iv. 12.

If we believe in him with the *heart*, have we any reason to fear the mere incident of death? John vi. 47; xi. 25, 26.

In the future state, may we not be enabled to retrace the way by which we have here been led, and see how every event, even those which seemed dark and mysterious, was ordered in infinite wisdom and love?

xxi. 1. Where did Jesus again appear to his disciples?

Where is the Sea of Tiberias?

2. Which of them were assembled together?

What was the character of Nathaniel? John i. 47

Who were the sons of Zebedee?

3. What did Peter say to his companions?

Did they join him in his labor?

Were they successful in their fishing that night?

4. Who appeared on the shore in the morning?

Did the disciples know who it was?

5. What did Jesus then ask them? What did they reply?

6. What did he direct them to do?

What was their success?

7. What did the disciple whom Jesus loved say to Peter?

When Peter knew that it was Jesus, what did he do?

Was not this act in accordance with his character, at once impulsive, ardent, and affectionate? Refer to Matt. xiv. 22 – 32. John vi. 66 – 69; xiii. 6 – 9.

8. How far was the ship from land at this time?

How many feet are two hundred cubits?

What did the other disciples do?

9. When they reached the shore, what did they see?

10. What did Jesus direct them to do?

11. How many fish were taken at once in the net? Who drew the net to land?

12. What did Jesus invite them to do?

13. What did he then do?

14. How many times had he now appeared to his immediate disciples since his resurrection?

Did he not afterward meet a still larger number of his disciples? 1 Cor. xv. 5 – 7.

How many days did he remain on earth before his ascension? Acts i. 3.

15. After they had finished their meal, what question did Jesus ask Peter? What was Peter's reply?

Had he not been more forward than any of the other disciples in expressing his attachment to Jesus? Refer to Matt. xxvi. 33 – 35.

In what way did Jesus direct him to manifest his love to him?

16. What did Jesus say to him again the second time?

Did Peter make the same reply as before?

In what way was he again bidden to express his love to his Master?

17. What were Peter's feelings, when Jesus asked him yet the third time, "Lovest thou me?" What was his reply?

What was he enjoined to do, in order to manifest his love to Christ?

In what other words does Jesus enforce the same duties, teaching that mere ardor of feeling is not sufficient, unless the *life* be governed by his teachings and example? John xiv. 15, 21; xv. 8 – 10.

If we sincerely love the Saviour, shall we not endeavor to impart to others the blessings which we have received?

As Peter had thrice denied his Master, must not these words have convinced him of the entire forgiveness of Jesus, and have reinstated him in the favor and confidence of his fellow-disciples?

18. What did Jesus foretell with regard to the old age of Peter?

19. How was this prediction fulfilled?*

20. Which of the disciples did Peter see, on turning round?

21. What inquiry did he make respecting John?

22. What was the reply of Jesus?

What is the meaning of these words?

Ans. "The coming of the Son of man" is a phrase often used in the Gospels to denote the destruction of Jerusalem. Jesus, doubtless, here refers to this event, as John was the only one of the Twelve living when it occurred. Refer to Matt. xvi. 28.

23. How was this saying understood by the brethren?

24. Which of the disciples recorded these words of Jesus?

25. Were all of the words and actions of Christ recorded by the Evangelists?

Have we not a sufficient knowledge of his life and character to assure us of his divine authority, and to guide us in the way of truth and holiness?

LESSON LXXXIII.

THE ASCENSION OF JESUS.

LUKE XXIV. ACTS I. 1–14.

To what place did the apostles go at the command of Jesus? Matt. xxviii. 16.

* See Greenwood's Lives of the Apostles.

When they again saw him, what were their feelings? Verse 17.

What did Jesus say to them of his power and authority? Matt. xxviii. 18.

What parting command did he give them? Matt. xxviii. 19, 20.

What encouraging promise did he make, as he was about leaving them, with regard to his spiritual presence?

Did he endow them with the power of working miracles? Mark xvi. 17, 18.

Why was it necessary that this power should be bestowed upon the first preachers of the gospel?

Luke xxiv. 44 – 47. What did Jesus then say to them with regard to the things that had been written concerning himself?

Did they not even then cherish the belief that he would restore again the temporal power and glory of the Jewish nation? Acts i. 6.

What reply did Jesus make to their question? Acts i. 7, 8.

48. Who were to be the witnesses, among all nations, of the life and teachings of Jesus? Acts i. 8.

49. How long were the apostles commanded to remain at Jerusalem? Acts i. 4.

What promise is here meant? John xiv. 26.

When was this fulfilled? Acts ii. 1 – 4.

50. To what place did Jesus then lead them?

51. What came to pass as he blessed them? Acts i. 9.

Who appeared to them as they stood gazing up into heaven? Acts i. 10.

What did the angels say to them? Verse 11.

52. What did the apostles then do? Acts i. 12.

Which of them were assembled together at Jerusalem? Acts i. 13.

53. How were they occupied while there? Acts i. 14.

Who was chosen by the disciples to take the place of Judas, as a witness of the resurrection of Jesus? Read Acts i. 15 – 26.

Will you give an account of the ascension of Elijah? 2 Kings ii. 1 – 18.

Will you compare it with that of Christ?

Was not the ascension of Jesus in entire and beautiful accordance with his perfect life and divine spirit?

Do not his resurrection and ascension give us the full assurance of our own immortality?

Is not this life to be regarded only as the *commencement* of an eternal existence?

What, then, should be your chief aim and purpose? Matt. vi. 19 – 21, 33.

[The teacher is here requested to read to his class the last two chapters of Ware's Life of the Saviour.]

CONCLUSION.

We have now considered the life of Jesus, from his birth in the manger at Bethlehem, to his ascension into heaven; we have studied the incidents of his childhood, and the events of his public ministry; and have read the wonderful history of his death, resurrection, and ascension.

1. In thus studying the Gospels, have you obtained a deeper interest in their sublime records; and do

you feel a stronger desire to know more and more of the truths contained in them?

2. Is it your desire and purpose to make Jesus the guide of your youth, and of your whole life?

3. Are you striving earnestly to cultivate those habits and purposes, — those feelings of piety, kindness, forbearance, and love, — which can alone fit you for the happiness of heaven?

4. Are you striving, in all the little home-duties of each day, to be faithful and true?

5. Are you faithful to your peculiar duties and obligations as a child, brother, or sister?

6. Have you formed the habit of daily prayer and self-examination?

7. Are you becoming, from week to week, more Christ-like in your temper, disposition, and habits?

8. Does death seem to you as an event to be feared and dreaded; or, through faith in Christ, can you feel that death has lost its sting, — the grave its victory?

9. Are you striving to live as an immortal being, — as one who must render an account of his time, talents, and opportunities?

10. What is the *only* life that can afford you any true happiness here, that can give you peace in the hour of death, or assure you of happiness hereafter?

Ans. A Christian life.

11. Is it not in your power to lead such a life? Phil. iv. 13.

12. What is the promise of God, through Christ, to all who sincerely seek him? Luke xi. 9 – 13. John vii. 37. Rev. xxi. 6.

HYMNS.

"O God! thou art my God; *early* will I seek thee.

Feeble, helpless, how shall I
Learn to live and learn to die?
Who, O God, my guide shall be?
Who shall lead thy child to thee?

Blessed Father, gracious One,
Thou hast sent thy holy Son;
He will give the light I need,
He my trembling steps will lead.

Through this world, uncertain, dim,
Let me ever learn of him;
From his precepts wisdom draw,
Make his life my solemn law.

Thus in deed, and thought, and word,
Led by Jesus Christ the Lord,
In my weakness, thus shall I
Learn to live and learn to die; —

Learn to live in peace and love,
Like the perfect ones above;
Learn to die without a fear,
Feeling thee, my Father, near.

Furness.

"I will meditate on thy precepts, and have respect unto thy ways. I will delight myself in thy statutes; I will not forget thy word." "The word of the Lord endureth for ever."

THE Spirit breathes upon the word,
And brings the truth to sight;
Precepts and promises afford
A sanctifying light.

A glory gilds the sacred page,
Majestic like the sun!
It gives a light to every age;
It gives, but borrows none.

The Hand that gave it still supplies
The gracious light and heat;
Its truths upon the nations rise,
They rise, but never set.

Let everlasting thanks be thine,
For such a bright display,
As makes a world of darkness shine
With beams of heavenly day.

My soul rejoices to pursue
The steps of Him I love;
Till glory break upon my view
In brighter worlds above.

COWPER.

APPENDIX.

APPENDIX.

DATES OF THE JEWISH FESTIVALS DURING OUR SAVIOUR'S MINISTRY.

THE fifteenth year of the reign of Tiberius, reckoning from the death of Augustus, commenced on the 19th of August, A. D. 28. We may suppose the Baptist to have commenced his preaching a short time before the Feast of Tabernacles in that year, and the baptism of Jesus to have occurred in the interval before the Passover of the year 29. The Passover of A. D. 30 was, by this calculation, the period of our Lord's crucifixion. See Carpenter's Harmony, supplement to Dissertation IV.

A. D. 28.	The Feast of Tabernacles	began	. .	Sept. 24.
	" "	Dedication	"	. .	Dec. 2.
A. D. 29.	" "	Passover	"	. .	March 19
	" "	Pentecost	"	. .	May 8.
	" "	Tabernacles	"	. .	Sept. 13.
	" "	Dedication	"	. .	Nov. 21.
A. D. 30.	" "	Passover	"	. .	April 7.
	" "	Pentecost	"	. .	May 27.

MONEY MENTIONED IN THE NEW TESTAMENT REDUCED TO FEDERAL CURRENCY.

	Dollars.	Cents.	M.
A Mite (Leptum, Mark xii. 42. Luke xii. 59)			2
A Farthing (Quadrans, Matt. v. 26. Mark xii. 42)			4
A Farthing (Assarium, Matt. x. 29. Luke xii. 6)		1	5
A Penny (Denarius, Matt. xx. 2. Mark xiv. 5)		14	0
A Piece of Silver (Drachma, Luke xv. 8)		14	0
Tribute Money (Didrachma, or Half-Shekel, Matt. xvii. 24)		28	0
A Piece of Silver (Stater, or Shekel, Matt. xxvi. 15)		56	0
A Pound (Roman Mina, Luke xix. 13)	13	88	8
A Talent of Silver (Matt. xxv. 15) about	1,500	0	0
A Talent of Gold, about	24,000	0	0

MEASURES OF LENGTH MENTIONED IN THE NEW TESTAMENT.

	Miles.	Rods.	Feet.	In.
A Cubit (John xxi. 8) about			1	6
A Fathom (Acts xxvii. 28)			7	4
A Furlong (Luke xxiv. 13. John xi. 18)		44	3	7
A Jewish Mile (Matt. v. 41)		292	15	0
A Sabbath-day's Journey (Acts i. 12)		221	3	0
A Day s Journey (Luke ii. 44)	20 to 30	0	0	0

MEASURES OF CAPACITY MENTIONED IN THE NEW TESTAMENT.

A Firkin (Metretes, John ii. 6), about	7½ gallons.
A Measure (Satum, Matt. xiii. 33) . . .	1 peck 4 quarts.
A Roman Bushel (Modius, Matt. v. 15)	1 peck.
A Cor (Corus or Homer, Luke xvi. 7), about .	14 bushels.
A Pot (Sextarius, Mark vii. 4), about	1½ pint.
A Bath (Batus, Luke xvi. 6)	7½ gallons.
A Measure (Chœnix, Rev. vi. 6), about	3 pints.

SEASONS OF THE YEAR IN PALESTINE.

Seed-time	corresponding	to our	October and November.
Winter	"	"	December and January.
Cold season	"	"	February and March.
Harvest	"	"	April and May.
Summer	"	"	June and July.
Hot season	"	"	August and September.

The Hebrews computed their days from evening to evening (Lev. xxiii. 32). The night, beginning at sunset and ending at sunrise, was divided into four equal parts, of three hours each, called watches. The day, beginning at sunrise and ending at sunset, was divided into twelve equal parts, called hours. The Jews had no particular names for the days of the week, but called them the first, second, third, &c.

A TABLE OF DISTANCES.

	Miles.
Jerusalem to Jericho	16
" " Sychar	40
" " Samaria	50
" " Nazareth	70
" " Cæsarea	65
" " Tiberias	70
" " Capernaum	84
" " Cæsarea Philippi	115
" " Bethlehem	6
" " Joppa	38
" " Bethabara	32
" " Enon	55
" " Damascus	140
" " Gaza	43
" " Azotus	33
" " Mount Carmel	80
" " Machærus	30
" " Tyre	110
" " Sidon	125
Capernaum to Nazareth	20
" " Sarepta	40
" " Cæsarea Philippi	33
" " Cana	18
" " Cæsarea	44
" " Tiberias	14
" " Nain	25
Tiberias to Machærus	65
" " Cæsarea	37
Cæsarea Philippi to Antioch	202
" " " Damascus	50

	Miles.
Sychar to Samaria	12
" " Cana	35
Cæsarea to Joppa	37
Gaza to Azotus	25
Lake of Gennesareth to the Dead Sea	56
Nazareth to Cana	3
" " Nain	7

The greatest length of Palestine, or the Holy Land, was about 190 miles; the greatest breadth, about 90 miles.

PERIODS WHEN THE DIFFERENT PROPHETS LIVED WHOSE WRITINGS ARE EITHER REFERRED TO OR QUOTED IN THE NEW TESTAMENT.

Jonah	B. C. 856 – 784
Amos	" 810 – 785
Hosea	" 810 – 725
Isaiah	" 810 – 698
Joel	" 810 – 660
Micah	" 758 – 699
Nahum	" 720 – 698
Zephaniah	" 640 – 609
Jeremiah	" 628 – 586
Habakkuk	" 612 – 598
Daniel	" 606 – 534
Obadiah	" 588 – 583
Ezekiel	" 595 – 536
Haggai	" 520 – 518
Zachariah	" 520 – 518
Malachi	" 436 – 397

The exact period at which most of these Prophets lived cannot be accurately ascertained. The above table will serve, however, to show the order in which they succeeded each other, and nearly the times at which their different prophecies were uttered.

In our translation, the Old Testament is divided into thirty-nine books. Among the Jews, it contained but twenty-two, as follows: —

Pentateuch, or "Law"		5
The "Prophets," viz.: —		
Joshua	1	
Judges	1	
1 and 2 Samuel	1	
1 and 2 Kings	1	
Isaiah	1	
Jeremiah	1	
Ezekiel	1	
Twelve Minor Prophets	1	
	—	8
The Hagiographa or "Psalms" viz.: —		
Psalms	1	
Proverbs	1	
Job	1	
Solomon's Song *	1	
Ecclesiastes	1	
Esther	1	
Daniel	1	
Ezra and Nehemiah	1	
1 and 2 Chronicles	1	
	—	9
		22

* After Solomon's Song the Jews placed Ruth and the Lamentations of Jeremiah.

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